
LICENS'D,

April 7. 1690.

J. Fraser.

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21.

Marriage Promoted.

IN A

DISCOURSE

Of its Ancient and Modern

PRACTICE,

Both under ~~Heathen~~ and ~~Christian~~

COMMON-WEALTHS.

Together with their Laws and Encouragements for its Observance.

And how far the like may be Practicable and Commodious in the Preservation of these Kingdoms.

By a Person of Quality.

L O N D O N :

Printed for *Richard Baldwin*, near the *Black-Bull* in
the *Old-Bayly*. 1690.

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FOR

CONTRACT

AND

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OF

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UNITED STATES

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LAND OFFICE

A
L E T T E R

From a Friend of the AUTHOR's

S I R,

TH E following Sheets were done by a Person of Quality, who (how Copious soever the Subject may appear) chose rather to couch his Sense in a few *Leaves*, wishing more the Instruction of the World in so Important a Matter, than its Amusement by a *Rhapsody of Words*; and tho the *Press* so abounds with *Pamphlets*, and variety of *Novels*, as makes it expedient for *Paper-Adventurers* to have *Credentials*; yet here you will meet with a small *Tract*, which (like the *Subject* it treats of) comes

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upon

upon the Stage with *Original Authority*, not introduced with so much as a *Preface*.

The *Author's* Design seems both *Practicable* and perspicuous, backed with *Arguments* and *Examples*, *Divine*, *Political* and *Moral*; and how great a *Cause* he *advocates*, is evident from this one Consideration, That if it be not attended to, the next *Age* must either in a great measure become *illegitimate*, or we must be *unius tantum ævi Gens*.

I shall pursue the *Author's* own Method in avoiding prolixity upon so needless an Occasion as that of his *Encomium*, which must arise from his own *Labour*; to the perusal whereof I recommend the *Judicious* and *Impartial Reader*.

THE

THE CONTENTS.

THE Institution of Marriage, how practised in the Early Ages of the World, instanced in Adam, Cain, the Patriarchs, &c. under the Old Testament, and by our Saviour's Encouragement, and St. Paul's Command of it under the New. Page 3, 4, 5, 6, 7, 8, 9.

How Practised in Latter Ages under Heathen Commonwealths, both Græcian and Roman, and from the particular Laws of Plato, Lycurgus and Solon, and the Tertullian Decree; as also by the Persians, Nestorians, Thracians, Assyrians. p. 10, 11, 12, 13, 14.

What Punishments were insisted upon the Violaters of this Law, instanced from those under the Mosaiical Oeconomy, from the Customs of Hungary, and from the Laws of Plato, Solon, &c. p. 15, 16.

A promiscuous Liberty of Women (tho bounded in Polygamy) shewn an hindrance to the Increase of Mankind, proved in Adam, Lamech, Jacob, David and Solomon; among the Jews; and in the Indians, among Heathens. p. 16, 17, 18.

The Use of Marriage in the First Ages shewn to be now practicable, by comparing all Ancient and Modern Laws, whether Heathenish or Christian, with such as have, or may be enacted for the benefit of these Kingdoms. p. 18,

19, 20, 21, 22, 23.

The Neglect of Marriage (if not timely prevented) shewn to Threaten the Destruction of these Nations; instanced in the Decay of the Roman Empire upon this Account; in our present, different from our former State in the Reign of King

The Contents.

King James the First, and in the Methods now taken to destroy Posterity.	p. 24, 25, 26, 27, 28, 29.
Several Advantages described, which would attend these Kingdoms, by obliging all Men from Twenty one years of Age to marry, or in default to pay a Mulct in proportion to their Fortunes; Two Laws of Plato instanced in this Case, but proved at large from Seven Particulars,	p. 30, 31.
First, That Marriage is the only means to strengthen the Kingdoms, by increasing its Hands, and producing an healthful Posterity: this shewn to be the Opinion of Plato, and the Practice of the Spartans.	p. 31, 32, 33.
Secondly, Marriage increases Arts and Industry.	p. 34.
Thirdly, 'Twill augment the Treasure of the Kingdom.	p. 35, 36.
Fourthly, 'Twill lessen the Taxes; shewn in several Instances.	p. 37, 38, 39.
Fifthly, 'Twill prevent Diseases, and improve Health.	p. 40.
Sixthly, 'Twill abate the profligate Lives and Conversation of Men, both by reforming the Debauched, and introducing a Sober Posterity; instanced in the Prophecy of King Lemuel, in Quintilian's Complaint of the Degeneracy of the Romans, in the rise of Julius Caesar, and Augustus, and in the Education of Children among the Spartans.	p. 41, 42, 43.
Seventhly, Marriage will bring these Kingdoms to Unity with one another, to Obedience unto the Law of God, and subjection to the Laws of the Land: The Contrary shewn to disturb the Church, both under the Law, and the Gospel, &c. A famous Story of Vives to this effect, &c.	p. 44, 45, 46, 47, 48, 49, 50.
Rules laid down how to render the aforesaid Discourse Practicable. An Objection answered.	p. 51, 52, 53, 54, 55, 56, 57, 58, 59, 60.
The Close.	p. 61, 62, 63.

Marriage

Marriage Promoted.



IF the Jewish Lawyer had demanded of our Saviour, which was the First, and great *Commandment* before the *Mosaical Institution*, as he did under that *Oeconomy*; we may reasonably suppose his Answer to have been that which was given to *Adam* in *innocency*, *Be fruitful, multiply, and replenish the Earth*; which the Promise of God to the Patriarch *Abraham* does farther illustrate, and confirm. For bidding him to *look upon the firmament of Heaven, and to see if he could tell the Stars thereof, for so should his Seed be*, without number, and this as a blessing entail'd upon his conjugal love of *Sarah*: herein *Abraham* pursued the Command prescribed to our first Parents; and God to make trial of his Faith, delayed, but yet preserved the Blessing annexed to that Law given in *Paradise*.

And as this was a Sovereign Rule to those of the Old World; so was it of equal obligation to its Inhabitants after the Flood, as appears very remarkably from its being in *ipsissimis verbis*, given twice, in one Chapter, in charge to *Noah*.

This then being a Law, whose Antiquity claims a precedency before all other Constitutions in the World; which dates its Original from God's imprinting his Image upon Man; our Creator ushering it in with our very Beings, and both Nature and Providence designing it as well for Humane enjoyment, as increase of Posterity, may therefore justly challenge an exact, in-

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dispensable

dispensable Obedience : but on the contrary, we see the Precepts of Men so prevalent among the Civilized; and the vicious Practices of the Lewd, of such influence with the Debauched, that no Injunction in Divine Writ is more apparently violated and contemned; as placing it in different Lights, suitably to the various, but depraved Opinions of Men in the World, will evidently shew;

For some there are, whose superstitious Delusions carry them out of the allowed Walks in the Garden of the Universe (like *Adam*) to hide themselves in a Cloyster, believing they can purchase Heaven, by dispeopling the Earth, tho at the same time they are a sort of *Felo de se's* (as it were) to Posterity ; but to me, that seems no part of true Religion, which (if generally practised) would put an end to all ; nor can I think him a right Votary to Jesus, whose Doctrine and Practice would extirpate the whole Race of Mankind, and so put a period to the World, which our Saviour tells us the *Angels of Heaven know not, nor the Son, but the Father only* ; but if Religion be wrapt up in *Fryers* and *Nuns* Weeds, and that persuasion, general, we may easily unravel the secret of its Dissolution, which (as *St. Paul* speaks of the Salvation of the *Gentiles*) *was hid in God*.

Others (whom I can hardly entitle to the name of humane) are as unbounded as brute Beasts, and might be taught by some to regulate their unlimited Passions : These bid defiance to the Law of God and Nature, ridicule the former, and skirmish to the utmost efforts of a macerated Body with the latter ; but I forget my self, and by an unwarrantable intrusion, whilst I inveigh against Idols, do commit Sacrilege, in presuming to dip a Lay-pen in Divinity, especially in a Subject of Morality, which is the main scope and design of the following Discourse, which yet indeed might have received no small advantage from one whose Function might

Marriage Promoted.

3

might render him more conversant in the *Sacred Oracles*, or at least authorize a freer use of them; but however, seeing *Marriage* almost forgotten in the World, and made among the *Wits* of our Age, the Character of Fools, or badge of Necessity; I deemed it not altogether improper for a *Laick* to argue with them agreeably to their own sense, hoping that I may in this be a *Prodromus* to some learned Pen.

But to prosecute my Discourse, I shall *first* shew the *Practice* of the early Ages of the World in the institution of *Marriage*.

Secondly, What Punishments were inflicted upon such as violated that Law.

Thirdly, That a promiscuous liberty of Men and Women (tho bounded in *Polygamy*) would hinder the increase of Mankind.

Fourthly, That much of the usage in the first Ages in point of *Marriages*, is now practicable in these Kingdoms.

Fifthly, That the neglect of *Marriage* (if not timely prevented) will occasion their destruction.

Sixthly, Shall lay down the many Advantages which will attend these Kingdoms, by obliging all men from *Twenty one years of Age*, to marry; or in default, to pay a *Mult* in proportion to their Fortunes.

Seventhly, Shall submit to better Judgments, such *Rules* and *Methods* in this matter, as will oblige men of all qualities to conform one way or other, so that the Kingdom shall be greatly improved by it.

To begin then with the first; and here I must beg leave to bring in something of the *Scripture*; and tho I dare not interpose with the *Tribe of Levi*, yet this part, as *Historical* (the Practice of the Patriarch's being the most early which we can warrantably believe in the World) will, I hope, escape censure; and in pursuance of which we may observe, that God who invested A-

Marriage Promoted.

Adam with power over every thing which he had made, vouchsafed to him the high Prerogative of Lord Paramount of the Creation, yet confined him to one Woman. The Divine Wisdom, who surely well understood the true constitution of Humane Nature, and consequently what would most conduce to its enjoyment, would (we may suppose) not have done this, and that in man's full state of perfection, when he had no stain of Sin, and could therefore have no restraint in whatsoever he desired, were it that more Women than one could have added to his satisfaction and contentment; and this seems more probable from what the *Holy Scripture* informs us concerning the Creation, of which we have this historical Account; That when God had perfected his Architect of the World, he *beheld every thing that he had made, and behold it was good*; whereas it could not have been so, had it fallen short in one of the main and essential parts of it, that of a Meet-help for the *Microcosm*, or little World of Man, as to his incomplete enjoyment but of one Woman, when variety and change would have been more agreeable unto him. But 'tis plain, that *Adam's* notion of this matter was quite different from that of his *Posterity* in this Age, who whilst he continued in his full strength and integrity, was entire, and upright in his Love; and 'twas the Seed of that Sin of the *forbidden Fruit* which sprang up in his Successors, whereby men became Criminals in transgressing that Original Institution of *Marriage*.

There is nothing since the Creation which we can have from the best of Men, but has some *fully* of the *Vessel* from whence it came; and therefore be the precept, or practice, ever so great or good, yet it proceeds from a sinner: But here is a command from an infallible *Author*, practis'd by a Man, our *Father*, and that when he was in his Original purity, which for both
reasons.

Marriage Promoted.

5

reasons should prevail over the World ; which to the scandal of our Holy Profession, it does more among *Heathens*, than us.

From *Adam* we descend to *Cain* ; and he took him (the *Scripture* tells us) a *Wife*: Tho he was a Murderer, yet he would not be an Adulterer. 'Tis likely that Sin was not then crept into the World, as being too beastly for the Nobility of Man, who in those infant-days of impiety was not then debauch'd so low, tho at the same time there was not want of *Women*, as the impugnors of this truth do confidently aver ; for with the same breath that we read of *Cain's* Banishment, we also have an account that he was afraid of *being Slain*, and so went out and built *Cities*.

I shall not stand to enumerate the whole *History* of the *Patriarchs* in this matter, whom the *Scripture* relates to us as *Married Persons*. That which more remarkably offers it self to our present consideration, is, That even the worst of Men, I mean those of *Sodom*, were not, in the contempt of *Marriage*, arriv'd to the impiety of our Age ; for tho their sins, in other respects were cloathed with such black aggravations, as to bring down Fire from Heaven to destroy them ; yet however they were obedient to that *Primitive Law* ; for we find *Lot* speaking to his *Sons* in *Law*, that Married his *Daughters*: And to pursue the *Scripture Story* in its succeeding account of those Ages, we read also that the amorous *Hivite*, for a Marriage would have changed the *Religion* of his *Country* ; and that the *Father* of the desired Bride (*Dinah*) served twice seven years for a *Wife*, when he might have procur'd (as we see that he afterwards had) *Maid-servants* for his Bed at an easier purchase ; But this Solemn Institution was then of Universal Reverence and Esteem among Men, insomuch, that he only was not afraid to meet the enemy in the gate, who had
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Sons and Daughters from a Legitimate Bed ; and on the contrary, we may observe with what reproach the Son of a Concubine was treated, whom we find represented under the distinguishing character, of the Son of a Strange Woman.

And the entertainment which they met with from such as were Legitimate, did as much discriminate them, as the aforesaid Characteristick, whereof we have a particular instance in *Jephtha's* answer to his Brethren, in which he reproved them for driving him from among them as an Exile for his Father's offence ; an usage which ought rather to enforce Marriage in others, by reason of that ignominy which attends unlawful issue, than to punish the innocent off-spring of offending Parents.

Upon which account 'twas the great care and practice of the Patriarchs, to seek out Wives for their posterity, which they pursued with so solicitous, or rather so Religious an Observance, as if they believed it a Duty of the weightiest importance, which indeed they had reason to conclude, as being remarkably the sole Precept enjoyned before the Fall, in these words, *Be fruitful, multiply, and replenish the Earth* ; which to facilitate the performance of, we find that all things were brought forth, out of the Eternal Treasure of God's Wisdom and Power, to attend upon the Solemnity of Adam's Nuptials, without the Celebration whereof, the Creation had not been perfect. But God Created Man in his own Image ; and as one part of the Divinity consists in his Omnipresence, whereby he fills Heaven and Earth ; so also he designed Man to increase, replenish, and fill the Earth, not as the Beast by a promiscuous converse ; but with purity, as he was created Male and Female, otherwise Man had not been styled the Sons of God, when they took the Daughters of Men.

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And as this was the great Command precedent to Adam's Apostacy; so also we are informed, that when God gave commission to his *Angels* to negotiate matters with the *Patriarchs*, the close of their *Embassy* did generally determine with the *Blessing* of *increasing their Seed on the Earth*: So it was with *Abraham* in the divers occurrences of Providence that arrived to him throughout the whole course of his Life, as in that remarkable passage of God's renewing his Promise to him; in answer to which, *Abraham* propounds this question, *What wilt thou give me, seeing I go childless, and the steward of my house is this Eliezar of Damascus?*

Now, if that latitude concerning *Women* had then been allowable, which our *Libertines* in this Age would have lawful; 'tis certain that the good *Patriarch* might have found a nearer *Relative* than his *Servant*, and so indeed he afterwards did, by the use of *Hagar*; but then this was the choice of his *Wife*, not the effect of any liberty in that Age, for *Misses* to *Rival* the lawful Companion of the *Bed*. The *Wife* was sole *Regent* there; and notwithstanding that *issue* was the greatest satisfaction of those days, and that *Moses* connived at that in the *Israelites*, which the sublimer Precepts of the *Gospel* do not admit; yet however we see that the *Patriarchs* took not any *Concubines*, but what were with the consent of their *Wives*; and that we may not limit this practice to such as lived only under the immediate *Theocracy*, and true Worship of God, we are told that the very *Heathens*, (who were a *Law unto themselves*) observed that Command given to Man in the State of Innocency; and a *Gentile* could by the very light and instinct of Nature, offer a Religious Reprimand to the Friend of God, for exposing his *Wife*, to preserve his Person; *Abimilech* thus appealing unto God, *In the integrity of*
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Marriage Promoted.

my heart, and innocency of my hands, have I done this. And indeed 'tis marvellous to consider what a bright ray of Divinity broke through the Cloud of Gentile ignorance and obscurity, wherewith, altho' this poor Heathen Prince was deeply overshadowed, yet it seems not so totally, but that he could virtuously thus expostulate with Abraham, *What hast thou done unto us? and what have I offended thee, that thou hast brought on me, and on my kingdom a great sin?* And as he check'd the Husband, so did he also the Wife; Behold (said he to Sarah) *he is to thee a covering of the eyes unto all that are with thee, and with all other.*

We have a farther instance in that of Pharaoh, who constitutes Joseph his prime Minister of State, promotes him to the highest Honours and Dignities of the Court, makes him in every thing as great as himself, excepting that of the Throne, in which only he would be greater than he. Now the highest favour which that great Monarch could bestow, was to give Joseph a Wife; had he been guilty of Transgressing with Females, we should have heard of it, as well as of his Court-sin of Swearing by the Life of Pharaoh; for 'tis observ'd in Scripture, *That the sins of the best are not hid.* But we have more than bare presumption to induce us to believe the contrary, as in that pregnant case of his resisting the redoubled allurements of Potiphar's Wife, when it expos'd him, not only to the utter ruine of his Fortune, which was then become great in the World, but to the danger of perpetual Imprisonment, if not of Life it self.

I shall conclude *Presidents* from the Jewish Law, with that remarkable Narrative of the Benjamites, who had provoked God in that notorious Rape and Murther of the Levite's Concubine, together with their aggravation of it, by justifying their inhuman practice by force of Arms,

Arms, and with so *Tragical* an experiment, as that of the *slaughter of Twenty five thousand of their Brethren*.

But in the Revolution of Warlike success, when the other *Tribes* were become victorious, the first thing that they were solicitous for, was to provide every Man a *Wife*, tho they took them by a wile, which their *Brethren* excused.

Now as we have frequent *Examples* in the *Old-Testament*; so want we not *Presidents*, as well as *Commands* in this case, under the *New*. The first Miracle wrought by our Saviour was at the solemnizing of a Marriage; and his devout Successour, the Holy Apostle *Saint Paul*, expressly commands it in these words, *I will* (says he) *that the younger sort Marry, and bring forth Children*; as if he had said, that spurious *Issue*, which proceeds from unmarried *Beds*, are not properly to be denominated Children, nor can there be a true propagation of human nature, but by Matrimonial contract; whereas were there a promiscuous use of *Women*, the World must be peopled with Mankind in the same confusion that the *Wildernefs* abounds with *Beasts*; *Herd*s, not *Communities* would inhabit the Earth, and natural affection would hardly continue with such *Brutes*, to rear up their increase till they had strength to provide for themselves; and then what inhuman violence these *Savages* would mutually exercise upon each other, is not easy to imagine; but where there is a distinct *property*, it naturally creates *love*, and *love* maintains *protection*; so that if we run it up to the Fountain, the whole band of *civil society*, and of a regular communion betwixt Men in the World, proceeds from the succession of a Lawful Issue, which is the *Broad-seal* of Heaven, and by which *Divine Charter* we hold all our Earthly enjoyments and possessions whatsoever. They who in opposition to all this, pretend *Continency* (which indeed is the best defence against this *Sacred Rite*) may (at least some of them) stand in need of *Saint Ambrose's caution* (viz.)

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Marriage Promoted.

They who forbear things lawful to use, fall many times to use things they should forbear.

I shall now come to our *later Ages*, and see how the very *Heathens*, from the force of common instinct, had *Marriage* in estimation among them: They who prescrib'd no bounds to their inordinate passions of Lust and Revenge, and were some of them scarce in any thing distinguishable from *Beasts*, but that they had an higher *sense* of, and were guilty of greater *excess* in *brutality*; yet these very Men (if we may so call them) honoured *Marriage*, which they demonstrated by their highest esteem of such, as gave the largest testimonies of it in a *numerous off-spring*; on the contrary we find that a *single life* was quite exploded among the *Romans*; *Strabo* in contempt of it, called *Batchellors*, *half-men*; were he living in this *Age*, we may presume he would have given them a worse *Character*.

Furius Camillus, when *Censor* of *Rome*, was extreamly rever'd by the people for the *Law* he made concerning such as were not *Married*, to *Marry* the *Widows* of those who were lost in the *Wars*, and imposed *Fines* upon all *recusants*: by this means he kept the *Commonwealth* in its strength and greatness, which otherwise would have decayed, and become *wast* by its *Victories*; which the *Romans* prudently considered in taking as much care to *increase* their *numbers* at home, as they did to *lessen* their *Enemies* abroad.

Nor were the *Romans* more *Politick*, than the *Athenians*; *Charitable*, in this *Law* of *Marriage*, which was had in that regard by them, that it created a general *practice* among them to make *Collections* for the *Daughters* of their *Friends*, who were not able to give them *Portions*; and however the *Riches* or *Poverty* of *Aristides* be controverted by *Authors*, 'tis by all agreed, that his *Daughters* were *Married* by *Decree* of the *People*, and at the publick charge of the *Common-wealth*. And we read that *Wise Socrates*, tho' he had a *Wife* at that time, yet *Married* a *poor Widow* because she was so indigent that none else would do it. It

Marriage Promoted.

11

It may justly astonish us to consider how industrious and careful so great and wise a *State* as that of *Athens* was, to promote the *Marriage* of the poorest *Virgin* among them; that of *Aristogeton's Daughter* may serve for an instance, who being a *poor Girl*, in a mean *Island*, and living under great poverty, was by order of the *Council* brought into *Athens*, and there *Married* at the Publick Expence; by which we may fitly observe, how much *Heathens* transcend us *Christians*, in performing that by the sole light, and conduct of *Nature*, which we notoriously disobey, tho' we enjoy the *Oracles* of God. For tho' indeed we have *Divine Authority* for our warrant, that *Marriage* is Honourable in all Men; yet some are not ashamed to condemn it, as a severe imposition upon the *Great Men*, and an introduction of beggary to the middle *people* of the Age, by bringing the first into *Rules*, and the latter into *cares* and *want*; whereas were it duly reflected upon, 'twould appear in a *shape* quite contrary to either; but more of this in the close of the *Discourse*.

Plato, in his *Book of Laws*, instructs us in a matter of good *Policy*, by the following advice; *Let every one from Thirty years old, to Thirty five, Marry; if he does not, let him be punished both in Purse and Credit.*

And agreeably to this, we have the great value they put upon *Marriage* in *Gerard's Description of Austria*, where he tells us, that the chief Reason the *Electors* give, for chusing *Rodolph Emperor*, was, that he had a *numerous posterity*.

Lycurgus, among his *Laws* to the *Spartans*, enjoined this for one, That they who lived *unmarried* and *childless*, should be *debar'd* from all *sports*, and forced to go *naked* in the *Winter* about the *Market-place*; and in the *Spartan Laws* there were the same *punishments* for *bad Husbands*, as for them that were *none*, both being thought equally mischievous to the *Commonwealth*, and neither to be suffered.

Solan made a *Law*, That there should be no *Jointures*, nor *Dowers*; and that *Wives* should bring their *Husbands*

Marriage Promoted.

but *Three Gowns*, with some other small Trifles of small value; forbidding *Portions*, which he looked upon as *buying of Husbands*, and so making *Merchandize of Marriage*, as of other *Trades*, contrary to the Law of Nature, and first design of the Institution, which was for the *increase of Children*; hence was he wont to say, *That Men and Women should marry for Issue, Pleasure, and Love, but in no case for Money*. That of *Dionisius* a Tyrant of *Sicily*, in his reply to his Mother, might also be of instruction to us *Christians*, who making her request to him to suffer her to *Marry a young man*, gave this admirable return, *I have power to break the Laws of Syracusa; but to force the Law of Nature, to make Marriage beyond the reasonable compass of Age, is past my reach*; meaning, that what *Solon* mentioned before, is the true intent of Marriage (*viz.*) *Love, Children, &c.*

The *Romans* were so careful in this matter, that they made *Laws* vouchsafing divers Immunities and Privileges to such as had many *Children*, as we may see by that particular *Law, Julia, or Papia*, which obliged all Men to take *Wives*, and none to be excepted. The wisdom of those Ages differed highly from the absurd practices of these, who contemn *Marriage* as mean and mechanical; but the famous *Romans* had quite other sentiments of it, when *Augustus* thought himself highly honoured by reciting the *Oration* for this *Law*, as if it were his own, tho' formerly made by *Metellus* the *Censor*, setting forth the necessity of *Marriage* for the preservation of the *Commonwealth* by a lawful off-spring, they not numbring their *Bastards* so much as among the *meanest* of the *People*.

To the like purpose was the *Tertullian Decree*, and the right belonging to those that had *three Children*: Thus it appears that the *Romans* in the several Elections of their *Officers*, bore a chief regard to such as had many *Children*.

And not only they, but a worse People, the *Persians*, had in former times a Custom to honour Men *once a year* with some

some *Gratuity* from their *King*, who had a *Child* that year by his *Wife*, respecting him as a man that had gained an esteem in the Service of his *Countrey*.

We may come nearer *home*, and find at this day in some Parts of *Germany*, a *Custom* (formerly more universal) once a year, at a general meeting in the *City*, or *Town*, to present *Gifts*, and to give publick applause with loud Acclamations to such as were married, and had *Children* that year; thus echoing out their Praises, *These are they that replenish the World*.

As to *Widowhood*, 'twas forbidden by the *Romans* to have any Allowance in the *Commonwealth*, in case they were not *superannuated*; still respecting *Marriage* as the Soul and Vitals of the State.

The *Nestorians* in the *East*, which we call *Nestorians*, have so vast a veneration for *Marriage*, that as soon as the married Couple has a *Male-child*, the *Father* loses his name, and is called by that of his *Eldest Son*; as supposing the *Father's* name *Isaac*, and the Son to be called *Joseph*, he is no more named *Isaac*, but *Abba Joseph*.

We find in several Parts of the World, as in *Thrace* and *Assyria*, that they were so possessed with an opinion of the advantage of *Marriage*, as occasioned their making *Laws* for its propagation; and those such, as left it not in the power of men to restrain them; for *Parents* had not the bestowing of their own *Children*; but when *Virgins* were of fit years for *Marriage*, the *Magistrates* disposed of them as they saw expedient for the advantage of the *Commonwealth*: and that none might be left unmarried, either for want of *Beauty*, *Money* or *Virtue*, they so ordered it, that the *Beautiful*, if they had *Money* or *Estates*, should be given to such as would take them without them; and those that had neither *beauty* nor *money*, should have the *money* of those that had *beauty*, given with them; and such as had neither *beauty*, *money*, nor *virtue*, should with some *money* be put off
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to the less deserving men ; by which means there was a numerous, and well-distributed People, so far as *Heathenism* could reach ; and such was the unparallel'd Constancy and Affection of these *Women* to their *Husbands*, that not enduring to survive them, they offered themselves up in sacrifice at their Funerals ; from whence I would only observe the natural effect of *Marriage*, where 'tis made so universal, that there is not that room for *lascivious Embraces*, as where the greatest number are *single*.

'Tis a property inherent in the nature of Man (and consequently no more to be separated from him, than *eating* and *drinking*) to desire a conjunction with that part which God took from him ; and in-relation to which has given the first Charter of privilege to be in this World *one flesh* ; and if the Common was not so large, the Inclosures would be better stock'd ; for 'tis the neglect of *Marriage* which affords such choice of *Women* ; and that variety prevails in the Temptation of such whose Reason and Religion are swallowed up in sensual pleasure, which when once men have thoroughly imbibed, 'tis extream rare with them to withdraw within the limits of Divine Prescription ; much less do we find humane Laws to prevail to the restraining of this Vice ; nor does it seem possible in a Kingdom, where it has once taken possession, to turn it out by force ; it must therefore be treated in another way, and that is by out-bidding the Sinner, in making a timely provision for the Marriage of Females ; and when 'tis known that this care is taken for virtuous Women, others of their Sex will be mindful to preserve that Character, and so our Libertines will want Companions for unlawful Embraces, which will necessitate the securing of their enjoyments in the way of virtue ; that this is undeniably the best expedient in this matter, seems capable of demonstration, from what may be observ'd in our own Plantations, where Women not abounding, Planters of considerable substance will buy a Wife
that

that comes over but in the Quality of a *Servant*, and that generally too for some Miscarriages done here, and yet is there so reformed by *Marriage*, as to become a *good Wife*.

I shall now proceed to the *second Head*, which is to shew what *punishments* were inflicted upon such as violated the *Law of Marriage*.

'Twill be unnecessary to repeat what *Instances* we have in the *Law of Moses* to this purpose; inflicting *death* for *Adultery*, and lesser *Corporal Punishment* for *Fornication*; and in some cases *pecuniary Mulcts* to be paid by the *Criminal*, even to the *Father* of a *Virgin*, besides that to her *injured*; and to a *Bondslave*, *manumission*, if the *Offender* refused to marry her.

We do not find that they were arrived to that height of *Impiety*, which is too common in this Age, of destroying the *Fruit* of the *Womb*; and altho they were marvellously covetous of *Children*, yet severely punished the product of *spurious Issue*, and that sometimes without process of *Law*, as in that arbitrary Case of *Tamar*, where without any form or solemnity made use of, we read of nothing, but, *bring her forth, and let her be burnt*: and altho the *Law of Moses* be thought severe in the Case of *Adultery*, yet we have some *Christian Countreys* which go farther, by inflicting the same penalty upon *Fornication*.

They that will enquire into the *Laws and Customs* of *Hungary*, may observe their *practice* in this point, which may be judged an *Act* of as much *policy*, as *piety*; and which to evince, we may consider, that that Kingdom has ever been the *seat of War*, but more especially so, since the *Ottoman Family* set footing in *Europe*; and therefore they wisely make provision for *Posterity*, and increasing their *numbers*, which they look upon as the *Bulwarks* against the *Common Enemy*, and this nothing but *Marriage* can effect; and which the best way to enforce, is a restraint from all other ways of mens access to *Women*.

I shall

Marriage Promoted.

I shall not fill Paper with rehearsing the *Laws* and Punishments used even among *Infidels*, as well as *Christians*, in this point, it being notorious to all; but will conclude this *Head* with some few *Instances* of sore Penalties inflicted in former Ages, as well upon such as neglected *Marriage*, as upon others, who abus'd it; and to illustrate this, 'tis but looking back to what was before mentioned in general, concerning the *Custom* of *Marriage* in the first Ages of the World; as that of *Plato*, That he who would not marry by the years of 35. should be punished in *Purse* and *Credit*: So by the *Laws* of *Lycurgus*, They that neglected *Marriage*, should be debarred from all *Sports* (a thing of great use in those days) and should walk naked in the *Winter* round the *Market-place*: But to forbear repetitions, by the same *Laws* of *Lycurgus*, men that would not marry, were to be deem'd *infamous*, and to have no respect paid to them; consonant to which is that *Passage* related by *Plutarch* of *Dorcillidas*, who coming into *Prison* where there was a young man, who gave him no respect, not even stirring from his place; and being asked why he shewed him no *reverence*, seeing that he was a Man of *honour*, made the following Reply, *Because he was not the Father of a Son, who might hereafter do as much for him.*

That *Law* of *Solon's* prohibiting *Bastards* from relieving their *Fathers*, if in distress, was also a punishment of such as had not the sanction of *Marriage*. Thus we see that the *Authority* of former Ages was bent against those that were *Delinquents* to this great Injunction of *Marriage*; how it became neglected in these latter times, seems no otherwise accountable, than that it has the same fate with many other wholesome *Laws*, which the *Iniquity* of these late Ages has wore out.

The Third *Topick* is, that a promiscuous liberty of Men and Women (tho' twere bounded in *Polygamy*) would hinder the increase of *Mankind*.

To

To make out this, I shall take my rise from *Adam*, whose Creation was, by the infinite Power, designed to fill the Earth; and therefore 'tis reasonable to believe, that the Divine Wisdom, who could not come short in his Institutions, in order to fulfilling his Pleasure, would have giv'n *Adam* more Wives than one, if that would have contributed to a speedy replenishing of the World, suitably to the Divine Command in this Respect, *Increase, Multiply, and Replenish the Earth.*

But it may be Objected, That this is no more than a Conjecture, and the Reasons (say they) which others give of *Adam's* having but one *Wife*, was upon a Spiritual account, as *Orthodox Divines* assert; so which I answer, That as I shall not contest with the Honourable Tribe of *Levi*, as to the Truth of that particular, yet does not this Concession, exclude my Opinion in this matter; for, 'tis the *Sanction* which God gives, that makes a thing *Holy*, or *Unholy*, not *any thing* in it self; and no doubt since God first instituted *Man* and *Woman* to be *one flesh*, it hinders *Spiritual Worship* to add more *Wives*, than were appointed in the Creation; and on the contrary, 'twould doubtless have been an *Obstacle* to *Devotion*, for *Man* to have enjoy'd but one *Wife*, if God had appointed *two* in his first Institution of that Rite: But to close with my Argument, we may from Historical Collections, as well Sacred, as Modern, make out this third Hypothesis.

To begin then with the *World*, before the *Flood*, we find but one Recorded to have two *Wives*, and that was *Lamech*, who lived not so long by more than an *Hundred Years*, as those of the *shortest* liv'd *Ante-Diluvians*, which are nominated in the *Scripture*.

D

After

After the general Deluge to Esau, we hear of no more than *one Wife*, (though Abraham had *Concubines*;) but the Genealogie in this case runs thus, Noah and his Sons, *Nahor, Abraham*, and so down to *Esau*.) We therefore come to *Jacob*, and he is the first mentioned, that multiplied *Wives* with *Concubines*, of which the good Patriarch relates the sorrowful Effects, in the *Annals* of his *Pilgrimage* to *Pharaoh*, *Few and evil have the Days of the Tears of my Pilgrimage been, and I have not attained unto the Days of the Tears of my Fathers*. From all this I infer, that enjoying of many Women shortned the Lives of Men, which appear'd in *Lamech* more than in an *Hundred Years*; and in *Abraham* who had *Concubines*, who fell above *Thirty Years* short of his *Father Tera*; and so it continued lessening unto *Jacob's* complaint; and throughout the whole *Series* of *Sacred Story* we may observe, that by how much Men indulg'd themselves with *Plurality* of *Women*, by so much they abridg'd their *Natural Years*. *David* brought his *Computation* to *Three score and Ten*, but *Solomon's Seven Hundred Wives* abbreviated the Account with him.

Now as *Polygamy* debilitates the *Fathers*, so it naturally creates a weak and infirm *Issue*; and then, considering how few arrive to the *Years* of Procreation, and what a little space of time the longest live in those Countries, where excess of *Women* is admitted, and comparing that with the regular, and long Lives of Men in former Ages, 'twill then appear that *Polygamy*, much more an unbounded Liberty of *Women*, hinders the increase of *Mankind*: For 'tis highly probable, that if the having of many *Wives* would have contributed to a Reparation of the lost *Tribe* of *Benjamin*, when they had but *Six Hundred Men* left, that they would have found a way for more *Wives*, than
one

one for each of their Brethren; seeing that we are told, That all the Tribes of Israel were in a deep Consult how to raise up that destroyed Tribe. But to come to the present Age: The Indians of America are a pregnant Instance of this Truth, for neither being under any restraint in this case, nor yet destroying the most unnatural Issue, being the fondest People (perhaps in the World) of Children, and accounting nothing, but Men, a Treasure, yet those Countries which are fertile, and healthful to the Natives, are thin of People.

I will not trouble the Reader with more upon this Head, but proceed to the Fourth, (viz.) That much of the Usage of the First Ages in point of Marriage, is practicable in these Kingdoms.

In the pursuit whereof, I shall not mention the Penalties recorded either in Sacred, or Prophane Story, which have been Corporally inflicted upon those that invaded a Matrimonial, or Virgin-Bed; but shall lay down that which may prevent either, by obliging all Men to a Property in Nuptial Enjoyments, as well as they have in any other Temporal Possession, which seems as reasonable, as that which our Law enjoyns, in lesser Matters: For if a poor Man comes into a Parish, and brings neither Substance, nor Trade, the Parish will have Security, that he shall not be a Charge to them: The same Reason is of equal force, as to him that will not Marry, only we must invert the Matter of Fact, for the poor Man brings a Charge upon others, this Man saves it from himself, by a worse way, in hindering the Growth and Increase of the Commonwealth. Now to prevent that Offence, is the poor Man before mentioned so us'd, for that his being a Charge might

Marriage Promoted.

disable others, to provide for their own Family, and by that means the *Commonwealth* would be obstructed in its Increase.

Again, This Reason seems equally extensive to him that will not *Marry*, as to the *poor Man*; for that the first hinders the Increase of the *Commonwealth*, perhaps in a threefold respect, whereas the second offends but in one of the three; but this *Reefant* is not only faulty in himself, but perhaps by his Transgression, he keeps his *Female Companion* from *Marriage* also, and then his want of *Posterity* is a *Loss* to the *Poor*, whose *Maintenance* is deriv'd from those *Employments*, which they obtain from the *Rich*, by which he becomes highly detrimental to the Increase of the *Commonwealth*; which to prevent, does every *Law* in these Kingdoms tend.

As for instance, The punishing of *Theft* is virtually to preserve the *Life* of the Subject, as well as *Murder*, and the same Reason there is to make *Laws* to add to our *Numbers*, as to preserve them. But to bring the *Parallel* nearer to the case in hand, by shewing how 'tis now practicable to enforce *Laws* for *Marriage*, as 'twas in former *Ages*, and under *Plurthen Commonwealths*, adding such *Refinements* as are most agreeable to a *Christian Government*: And if regard be had to the present decay of these Kingdoms, there is reason to put this in execution, when we see by our *Bills* of *Mortality*, that more are carry'd to the *Grave*, than to the *Font*. Nor does that *Answer* supply the *Wants*, which is commonly given, That all are not brought to our *Founts*, though all be to the *Grave*; Nor have we an account of those lost *abroad*, which 'tis to be fear'd exceed that addition to the *Font*.

But

But to pursue this *Thread*; In *Holy Writ* we find no *Law* to enforce *Marriages* but that of *Brothers* raising up of *Seed* to their *Issueless Brethren*, which is now abrogated by the more pure *Law* of the *Gospel*; but *Presidents* there are many of the *Care of Parents*, to provide *Wives* for their *Sons*, as that of *Abraham* for his Son *Isaac*, obliging his *Servant* by a *Solemn Oath* to get him a *Wife* from his *Kindred*, and tho' *Esau* anticipated the provision of his Father *Isaac*, yet both he, and the Mother join'd in an early Expedition for *Jacob*, to provide for himself, and so there are many Instances of the *Care of Parents* in Scripture, of the like nature, all which amount to a demonstration, that there needed no *Law* to oblige it, seeing that of *Nature* and *Religion* prevail'd more effectually in the Duty of it, than any *Law* did since that time; it seems therefore not only useful to make *Laws* in this Profligate Age, but of absolute necessity to enforce that by a *Penalty*, which the Corruption of these Times have ridicul'd and made obsolete.

I shall therefore from those of the *Patriarchs* come to the *Laws of Heathens*, and bring them down to the *Tryal*, as to shew, how far they may be *Practicable* with us.

And to begin with that of *Thrace* before-mention'd, Is it not as possible by *Law*, to put it in the charge of *Magistrates*, to make inspection into the *Single Lives* of those within their *Jurisdiction*, as it is now to enquire into, and to punish *useless* and *idle Men*, which by our *Laws* are accounted *Nusances* to the *Common-wealth*; and may not those as justly incur that imputation, who are culpable, not only in being *useless*, but are probably *Criminals* in ravaging the *Properties* of other Men, or defacing the *Forests of Virginity*;

If:

If a *Lycurgus*, or a *Plato* were now living to see our Government refin'd from the *Heathen Rubbish* of their Institutions, as they must needs own, that the *light* of *Christianity* had swallow'd up their *dim* *Tanpers* of *Nature*, so no doubt they would be extremely surpriz'd, that in such an enlighten'd World, its Inhabitants should be stupid in that of their greatest moment; our Heads are taken up in the study of *Arts*, how to *increase* our *Treasure*, but are possess'd with no Thoughts, how we shall provide *Posterity* to enjoy it.

Another *Law* of the *Heathens*, that of *Plato*, That he who would not *Marry* by the Age of *Thirty five*, should be punish'd in *Purse*, and *Credit*, is as easily enforc'd among us, as 'tis by our own Constitutions to impose *Fines* on a Man, who refuses to serve his *Country* in *Civil employments*, or to give attendance on *Courts*, either of *Evidence*, or *Juror*, when lawfully summon'd. It may indeed at first be thought (as all new *restraints* are) a severe imposition, to be debarr'd from the *liberty* of our *fore-fathers*, or to secure it by a *Mulct*; but if we consider the many impositions of *late years* laid upon us; and those by experience found to be of signal advantage to the Kingdom, which could not well be preserv'd without them, there may then, with as much profit to the *Publick*, and ease to the Nation, be *pecuniary punishments* inflicted upon such, who will not be conformable to such *Laws*, as the *Parliament* shall think fit to Enact in this case, as there is now to any other *Finable Offences*; nor will this be thought more grievous, and foreign, than some other *Laws* of new Institution among us; that person would perhaps have incurr'd some danger, who should have propos'd an *hundred years* ago, that we should pay a *Tax* upon every *Quart* of

of Beer which we Drink, and that a scandalous *Varlet* should have power at any *hour* of the *Night*, without any Warrant, or Process, but that of his *Pleasure*, to search every *Room* in the House, and if refus'd, severe Penalties to ensue; yet this is both done, and found needful.

'Tis likely also, that he would have met with no better Entertainment, who should have foretold that a time would come, wherein Men should pay Money for the *Dead*, if they were Bury'd with the Decency, and Ceremonies of their *Fathers*, and such the Cruelty, that a Woman should be deny'd that, which *Custom* had made almost *Sacred* among them, even *Burial* in their *Wedding Shift*, yet this we see became a *Law* of the best consequence of any made in our *Memories*.

I presume these Two Presidents may serve to evince the Truth of this Assertion, namely, that there will be no more difficulty as to the introduction of this, than of other *Novels*, which were not so well calculated for the *Publique Interest* as this seems to be, besides that, there can be no *Law* or *Penalty* for the breach of it, which will be countenanc'd by so many *Friends*, and *Votaries*, as will attend a Matter of this nature; but that will come in more properly on the *Sixth Head*.

I shall name but one thing more to make out the Practicableness of the *Laws* of former Ages in this of *Ours*, and that is, by considering those *private Injunctions* which are made by *particular Bodies politick*, and which have greater *penalties* annex'd to the breach of them, than will be in an *Affair* of this publick moment; such are those of *Cities*, and *Towns Corporate*, where if a Man refuse to serve in any *Office*, he shall be call'd unto, he is *Fined* according to his *Quality*:
many

many *Hundreds* are so in *London*, for refusing the Office of *Sheriff*, or *Alderman*, and these *Fines* we see quietly paid; now is it not reasonable to suppose, that the same, or an higher Conformity, may, and ought to be given to the *Law* of a *Nation*, which is so those of a *Private Society*.

I now come to the *Fish Head*, That the neglect of *Marriage*, (if not timely prevented) will occasion the destruction of these *Kingdoms*.

Procopius gives the Cause of the *Roman Empire's* decay, to be the reverting of those *Laws* by *Honorius*, and *Justinian*, which were formerly made for the encouragement of *Marriage*, and of lawful Issue.

Upon which account, *Hadrian* was of Opinion, that he could not do enough to increase *Marriages*, for which he gave all the Encouragements which he could invent, and was wont to say, *That he had rather have a Kingdom of Men than of Money*; the later he bountifully dispers'd to advance the former, contrary to the practice of *Valens*, who when he had given Plantations to the *Goths*, and thereby thought himself strengthen'd by the additional numbers of those Strangers, of whom he made his *Army*, but thereby neglected his own People, and burthen'd each Man with an heavy Imposition, to free him from the Wars, the consequence whereof was, (as the History relates it) the *Effeminating* of the *Romans*, and the decay of their *Common-wealth*, the *Laws* of *Marriage* being thereupon disregarded, and the People discourag'd.

But as to our own *Constitutions*, and *Experience* in the Reign of King *James the First*, they that will inquire into the condition of these *Kingdoms*, will find that there

there were more *Souls* in *England* at that time, then there are at this *Day*; nor will the common Reason given for it (tho' a great part of the *Cause* is, that *Grave* of our Kingdoms the *Foreign Plantations*) answer the *decay* of our *Numbers*; neither the *Wars*, which add to our *Foreign Loss*; but the true Reason of our dwindling away, is to be attributed to the neglect of the *Material Fund* of the Creation, a regular Conjunction of *Men* and *Women*; for *unlawful Embraces* are not designed for, neither by those that use them are they admitted to, *Procreation*: And that which adds to this General *Blast* of the *Fruit* of the *Body*, which this *mist* of darkness disperses throughout the Nation, is, that the *Antidotes* which are us'd against Conception, are frequently of that lasting Operation, and effect upon the *Bodies* of *Females*, as to prove so all their *Lives* after; by which means, tho' the *Woman* should afterwards so reform, as to enter into *lawful Marriage*, yet she cannot be profitable to the *Commonwealth*, but on the contrary, is not only useless, as to her own individual *Person*, but renders the *Man* that Marries her, so also. If a regular Account were taken of such as are Criminals in this particular (I am afraid) their Computation might run *Parallel* with that of the *pass'd* in the *Gospel*, for they are many, and as considering them under that *Character* must needs be grievous, and offensive to all good Men, so must it Admit of matter of great dissatisfaction to any thinking sober Person to observe so deplorable a *Waste* in a Kingdom, entitled to the highest Privileges of any in the Universe: Indeed 'tis lamentable to think, that where God has given us so plentifully the *Fruits* of the *Earth*, we should be so wanting to our own Interest, as to deny our selves the *Fruit* of the *Womb* to enjoy them.

E

With

With what Resentment should we pursue that *Person*, who should use *Arts* to hinder the increase of our Flocks, and so keep waste our Fields? may we not then by an higher Reason conclude, that the *Lord* of All is more justly provoked to the highest Indignation, against those, who make his Creation *desolate*, and *waste his heritage*? We are careful of our *Herd*s, but count not their *Hairs*; but to shew, that the Divine Being is more Sollicitous for the preservation of Mankind; we are told that *Ours* are *numbered*, as if our Creator not only took Pleasure in a *numerous Stock* of those, whom he made after his own *Image*, but even in the very *Number* of their *Hairs*, one of the most useless *Excrescences* which appertains to humane Natures; and that God is peculiarly concern'd in a fruitful Propagation of Mankind, is evidenc'd by infallible Authority; wherein we are told, That his delight is in the Children of Men.

And a further Instance of his great Pleasure, and Satisfaction herein, are those *numerous Promises*, which adorn that Divine Command of increasing and multiplying, which has a greater variety of Temporal Blessings annexed to, and entail'd upon it, then is recorded of any other single Institution in the whole Word of God: Add to both these Considerations, that nothing is more agreeable to the sensitive part of Man, then this very Injunction, and yet even to Astonishment prevaricated in these days, wherein Men are ravenously catch at the *droffy* part, but despise the refined *Mistle*, of which, the *Founder* intends his *Increase*.

Indeed it seems to threaten the Universal destruction of Mankind, or at least, that of these Kingdoms; thus to invert the *Laws* both of *God* and *Nature*, by destroying Posterity, and to Act as if we were

were a *Burthen* to the Creation, and our selves. We are careful indeed (as is already hinted) to increase our *Flocks*, and *Herd*s, but as for the *Image* of God, as our first Parents *defaced* it in themselves, and their Posterity by an Act which they were prohibited, so we would destroy his Image by forbearing what he has enjoyn'd.

And to shew the Aggravation of our Crime, beyond that of our *first Parents*; 'Tis observable, that tho' *Eve* was first in the Transgression of that which was forbidden, yet *Adam* was first in the *Shame* of the *Offence*, which mov'd him to hide himself (if it had been possible) from the voice of God; but we of this profligate Age Act Diametrically contrary to this, Men are now the Tempters, and *Women* where they have not quite cast off the *Modesty* of their *Nature*, have neither that of their Blushes, but are first *ashamed* of their *Offence*; and however, some of them arrive to that height of a prodigious Impudence, as to exceed Men in the *Arts* of Debauchery; yet this may be said, as well to extenuate theirs, as to aggravate the Impiety of the stronger Sex, that it must be acknowledged by all, That, Men are the first *Invaders*, and that strip off the *Vale* of *Modesty*, with which *Virgins* first appear in the World.

It will scarce be believ'd, That upon the most indifferent Computation that can be made, there are near one *half* of the *People* of *England* which die *Single*, and near a *Third* of those, which by many *Tears* are not *Married* so early as they might, so that upon the whole, it may reasonably be suppos'd, that there might be *Treble* the *Souls* that their are in *England*, if a due Course was taken in this matter.

The General Complaint from Men of all Qualities, is, the decay of *Trade*, decrease of *Rents*, and want

of *Employment* for those few *Men* which we have, the latter with unthinking *Men* is ground for them to believe, that our *Numbers* are too great already; but as we see the Experience of other *Countries*, so it would be here, *the more Hands, the more Work*, and the Reason why we want *Employment* for the few which we have, is, because *that we have no more*, but then we must consider a Distinction in this, and that perhaps a material one, which is, that our *Gentry* increase not in proportion to the labouring and *Mechanick Men*.

And 'tis plain, That the neglect, and abuse of *Marriage* lies most among the *Men of Quality*, and the *Rich*, who partly out of *Debauch'd Principle*; and partly, out of a *Covetous Humour* forbear to *Marry*, whereas the *Poor sort* have neither the Incentives of the first, nor Expectations by the latter.

Now this decay of the *Rich*, and increase of the *Poor*, seems the Reason why we want *Employment* for them; and *Rich Men* spends *Ten times* as much, as a *Poor Man*, so that had we more of the *Rich*, we should want *Hands* to *Feed* and *Cloath* them; whereas now our *Hands* over-run our *Mouths*, and that forces them to seek *Employments* abroad, which is such a mischief, as it might be thought, that a worse governed *Commonwealth* would not suffer, and altho' in other things the *Moscovites* are Barbarous, and Tyrannical; yet in this Case may be thought to have more *States-Craft* than we, by making it *Death* to leave that Kingdom without *License*; nay even the *Kindred* of those that go way, suffer for it, and tho' such *Rigour* be *unchristian*, yet we may see the benefit desirable, and something might be done here like it; at least, if we cannot hinder the *Streams* from running out, yet we may take Care that the *Head* of the *Fountains* be kept open, and not trust to *Land-Floods*,
such

such I take *Unlawful Issue* to be, they are no such constant supply to a Nation, as that which *Marriage* affords.

Now this defect of Marriage, by how much it runs in this manner among the *Rich*, it has by so much the more mischievous Effects, seeing that their choice is the *Poor* Mans force: For these will not *Marry*, and therefore the *Labouring* and *Mechanick* cannot. *Men* of *Fortune* and *Estates*, are like *Springs* in *Watches*, which if they be wanting, the *Wheels* stand still.

'Tis observ'd as a fore-runner of Destruction, where a State or Kingdom grow either so *Rich*, or *Effeminate*, as that they will not, or so *thin*, that they cannot, spare *Armies* of their own, to offend their *Enemies* with; one of these reasons seems to hold good, in Relation to our *Mercenaries* from abroad, and not all to be attributed to the distrust of our own Men: For, let *Male-Contents* his abroad what they will, there is not *One* in *Twenty* of the *Commonalty* that are dis-affected to their Present *Miseries*; and I hope, as few among the *Nobility* and *Gentry*; but to return, how can this Kingdom provide *Men* to secure themselves, much less invade their *Enemies*, if we *spend* out of the *State*, and have nothing in the *Field*, or *Barn*, our fate must be unhappy, as 'twas with *Carthage*, when their *Strength* lay in *Mercenaries*.

How these Kingdoms can escape that Misfortune, if we continue *Un-thrifty*, in our *fund* of *Posterity*, is not visible to a discerning Man. We must *Prise Men*, either for the *Plough*, or the *Sword*, or (which is worse) submit to our *Enemies*. Judgments seem to attend these Nations, for their *flight* of *Increase*, as they did the *Israelites*, for Priding themselves in their *Multitudes*. *David's* numbering the People, brought him to the extremities of a terrifying choice, and ours
of

of not regarding them, may involve us under those *Three Calamities*, of which he had the liberty of laying by *Two*, which we may justly fear, will be deny'd to us; the Sin of *Vain-Boasting* of Gods Blessings, being of lesser aggravation, than that of *despising* them.

I might enumerate the many Mischiefs which attend the *want* of *People*, but they may be as well understood, by shewing the advantages that regular, and early *Marriages* bring to a Kingdom.

In order whereunto, I proceed to the *Sixth Head*, under which I shall lay down the many Advantages that will attend these Kingdoms, by obliging all Men from *Twenty One Years of Age*, to *Marry*, or, in default, to pay a *Mult* in proportion to their Fortunes.

If 'twas the Opinion of that *Heathen Politician*, *Plato*, That the great Work of the State, was, *How to increase their Numbers, and the little Work, how to govern them*, that great Philosopher seems in the right, as to the main; and however, he might by the defect of his *Heathen Institutions*, fail in both, yet there was something of truth in each. 'Twill not be deny'd, but that the Foundation of all lies in the *strength* of the *People*, and 'tis as applicable to a *Common-Wealth*, as to a *private Family*; where the *Quiver* is full of them, *they may meet the Enemy in the Gate*.

The eager pursuits of *Heathens* for the attaining of this end; were many. *Plato* beforementioned, (who was the great Master of *Policy*) had *Two Laws* of his own framing, wherewith to enforce *Posterity*; as believing, That the *Law* of Nature was not sufficient to oblige it.

One of his *Institutions*, was, That, If any one *Marry'd an Heirefs*, and had not Children by her, that then the next of kin should Marry her, that so their might not want Issue.

Another was agreeable to this, that of taking of Young Men from Old Women, and giving them Young Wives, by which they might have Children.

I mention not this for our President, but to shew the Care, which worse Governments than ours had, of that, which we so much neglect; but I come to particulars, namely, What those advantages are that will accrew to these Kingdoms, by early and regular Marriages; and that I may not fill up Paper with unnecessary stuff, shall bring my *Discourse* upon this Head, under these Seven particulars.

First, That Marriage is the only means to strengthen the Kingdoms.

Secondly, That 'twill increase Arts and Industry.

Thirdly, That 'twill augment Treasure in the Kingdom.

Fourthly, That 'twill lessen the Taxes.

Fifthly, That 'twill prevent Diseases, and improve Health.

Sixthly, That 'twill abate the profligate Lives and Conversation of Men, and introduce a Sober, and well-dispos'd Posterity.

Seventhly, 'Twill bring these Kingdoms to a better Conformity and Obedience to the Law of God, in matters of Religion, and to a greater Contentedness and Subjection to Government.

First, That 'tis the only means to strengthen the Kingdom, and that the increase of Hands to defend it, is so, none will deny; and 'tis as undoubted, that the multiplying of lawful Issue can be promoted by no other way, but by Marriage, which is the Magazine

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of *Posterity*; when that is neglected, the *Stores* decay, and then the *Common-Wealth* can no longer defend it self from the *flow*, but *certain* hand of *Time*, which sweeps all before it.

Now as *Marriage* produces a stock for the Kingdom, so it brings in an healthfull, and able body'd *Posterity*: The old Observation of *Children* got in heat of *Blood* is now fallible, which shews how this Age is become *excessive* in that *Sin*, the commonness whereof, has as well degenerated the *Bodies*, as *Souls* of Men, and those few living *Monuments* of their *Folly*, are usually the *Transcripts* of *Mis-rated*, and diseased *Bodies*: But the Production of a *Lawful* *Bed*, is like *Fruit* in due season, compleated with the influences of Heaven, and such a *People*, and no other, are the true *Walls* and *Bulwarks* of a Kingdom.

Of this Opinion was *Marcus Calo*, who when old, and his *Wife* dead, Married a *Young Maid*, Daughter of *Silenius*, tho' he had been but his *Clerk*, notwithstanding also, that 'twas accounted a perpetual Reflection among the *Romans*, for the *Nobles* to intermix with the *Plurians*. Now whilst *Marcus Calo* was making the *Marriage*, his Son *Calo*, with a number of *Friends*, came to him, intreating his *Father*, to acquaint him, wherein he had offended him, in that he was pleased to bring such a *Step-Mother* into his House; to which the *Father* made answer, *No my Son, thou hast not offended me, but I have always been pleas'd in what thou hast done, and find no cause to complain of thee; but I do it, because I desire to have many Children, to leave like thee, for the Service of the Common-Wealth; and it seems, that he thought none capacitated for the Advancement of the Publick Interest of the State, but such as were born in Lawful Marriage: For Plutarch, tells us, that during the time of his*

his *Widowhood* he accompanied with a *Young Woman*, till 'twas observed in his House, and then he was ashamed of it, which he would not have been, if among us professing Christians, tho' worse in that Sin than Heathens.

We have another instance of the *Heathens*, how they were in their *Cities*, and *Government*, strengthened by the prosperous effects of *Marriage*. *Plutarch* thus relates the *Story* in the Life of *Pyrrhus*, that when the City of *Sparta* was besieged by that *Prince*, with design to assault it the next Morning, the *Lacedemonians* resolved that Night to send away their *Wives*, and *Children* into *Creta*, but the *Women* themselves oppos'd the *Decree*, and one among the rest called *Archidamia*, went into the Senate House, with a *Sword* in her hand, in the Name of all the rest; and told them, That they did their *Wives* great wrong, if they thought them so Faint-hearted, as to live after *Sparta* was destroyed, upon which the *Council* determined their *Stay*, and the *Wives*, and *Daughters* did that Night work at the *Trenches*, sending the *Young Men* that were to Fight the next Morning to sleep; and at break of day, when the *Enemy* began the *Assault*, the *Women* fetched the *Weapons*, and put them in the *Young Mens* hands, delivering them the *Trench* ready made, and praying them valiantly to keep, and defend it; telling them, how great a *Glory* it must be to overcome their *Enemies*, Fighting in the sight of their *Wives*, and *Country*, and what *Eternal Honour* it was to die in the *Arms* of their *Mothers*, and *Wives*; after that they had fought valiantly like honest Men for their *Country*, and these *Women* did not only encourage the *Men* in word; but during the *Fight* stood by, assisting them, and taking out of the *Barrel* such as were wounded, by which means they re-

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* pulsed the *Macedonians*. Here we have an unparalleled Example of that Force, which attends *Conjugal Love*, and how the Propriety a *Wife* has in her Husband, animates her even above her *Sex* in his Vindication, and Defence, that great *Law* of our Creator being Established (tho' invisibly) in the Hearts of all Men living, that *Women* should be a meet help for them, and 'tis only the Doctrine of Hell, that says, They are a necessary Evil; they who use them as such, may justly tear the *Wise Man's* Resolution in this Case, that he is like a Bird that hasteth to the Snare, and knows not that it is for his Life.

Secondly, Marriage increases *Arts*, and *Industry*, but a base *Issue* forces *Nature*, and coming into the World like *Criminals*, there is rarely that Care taken in their Education, as for the Children of a lawful Bed: Those both the *Law* of God, and Man obligeth to provide for, and are accounted as well the *Riches*, as the *Honour* of Parents, but the other coming (as already said) like *Offenders* into the World, are considered as *Such*, a competent Maintenance they must necessarily be allow'd, but that, which their Progenitors are ashamed of; they do not usually adorn, which ushers into my Memory, a passage not many years since of a *Person* of *Quality*, who had no lawful Issue; a base Son, she had, whom by *Will* he had constituted his *Heir*, but a *Reverend Divine* coming to him, asked his *Lordship*, how he had settled his Estate, he answered, upon the Person before-mentioned: The *Divine* reply'd, My Lord, I can Administer no Comfort to your *Lordship*; if you die with this Sin, 'tis time, since that you have been the Instrument of bringing him into the World, you must make some Provision for him in it, but so as it may rather be a Mark of Penitence, than Contumacy; you must not Deck your Sin with *Garlands*, &c. And upon this Discourse the Lord altered his Settlement, and left

it to his next of Blood ; Pardon this *Digression*, I shall return, and only add, That as the *Numbers* of Children *increase* in a *Commonwealth*, so will their *Parents*, and their own *Industry* be set on the Rack of *Invention* how to pursue, and improve *Arts*.

The common Proverb is true, That *Necessity* is the *Mother of Invention* ; and where there a *Crowds*, there will be both, to put Men upon finding out ways to get a *Living* ; we see it near home among the *Dutch*, where it seems unaccountable, how those *Throng*s of all *Nations* find a *Living* ; and yet scarce one of a *Thousand* without *Employments*, nor a *Begger* among them.

That *Blessing* of the *Seed* of *Abraham* being there fulfil'd with, not 'a *Begger* in *Israel*, and we might expect the same to be derived upon our selves, were our *Streets* fill'd with *Children* of the *Marriage Bed*. The *Law* of the *Land*, is often found to be of greater prevalence with Men, than those which are impressed with a *Divine Authority*, and might therefore oblige that *Conjunction*, which would produce a good effect in this *Matter* ; seeing that the very *Dictates* of *Nature* influence irrational *Creatures*, so far as to provide for their *Young*, till they are capable of doing it themselves, much more then will humane *Affection* bring forth a provident *Care* in *Parents* to place their *Children* in a way for their future *Support*, but this extends not to an *Illegitimate Off-spring* they are usually left like the *Forgotten Seed* of the *Ostrich* in the *Rubbish* of the *Desert*, and as such, are often *Trodden under Feet*, by the unconcerned *Traveller* in this *World*. Thus I prove that *Marriage* fills a *Kingdom*, and that *Number* enforce *Arts* and *Industry*.

Thirdly, it will augment the *Treasure* of the *Kingdom*, as *Numbers* increase *Arts*, so *Arts* increase *Riches*: Men are not like *Beasts*, that only feed themselves, but every hand (like the *Bee*,) brings *Honey*

to the *Hive*, and if we fail, 'tis because we take not Instruction from the excellent Discipline of that little Creature, whose Government drives out *Drones*: 'Twas a remarkable Law of *Solon's*, *That the Child who was not by the Father, bred up to some Trade, should not relieve him, if in Age, he fell into Poverty.* That Kingdom which is thin of Inhabitants, may be compar'd to a *Common*, where the *Scope* being large, indulges improvidence, and so frequently becomes a prejudice to the *Poor*, in starving the *Beast* which they expect to *Feed* without Charge: And so 'tis with *Parents*, who seeing but small numbers of Men, think, that there is room sufficient for their Children to ramble out a Living; but where the Fields are full, and all inclosed, Industry can only pick out a standing, and that must be improv'd to the Common Good, and so add to the stock of the Kingdom.

Among other publick Advantages, to which *Marriage* is so conducive, we may add the Blessing of the *Tribe of Levi*; namely, that of the increase of their Rights. That vulgar, but yet certain Maxim, *If you will grow Rich, pay your Tithes*, is equally applicable to a *Kingdom* in general, as well as to a *private Family*, and if ever these Nations become opulent, and famous in the World, the *Clergy* must partake of the increase of our *Basket*, and our *Store*. 'Tis matter of Grief to all good Men, to see in many parts of the Kingdom, what mean Provision is made for them, whose Poverty lessens their Authority with the People, and with too many creates a disrespect of their *Function*, as well as *Persons*, if not an absolute Contempt: Now, that the *Embassadors of Heaven* should lye under such deplorable circumstances among *Christians*, is infinitely the reproach of our Holy Profession: for however some of them are pleas'd, out of Modesty to distinguish themselves in their *Pulpits*, by
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the name of *Inferior Clergy*; yet I am sure that we ought to esteem them our *Superiors*, and to wish that they were so too, in some proportion as to their *Temporals*; there is no way (which I know of) that is so certain, and easy to have this effected, as encouraging of *Marriage*, which, if pursu'd, as it might be, there are few *Parishes* in the *Country*, but that may rationally be suppos'd to double in *Twenty years* time, what they now make to the *Church*, and this way of advancing *Church-Livings*, could be no occasion of *Envy*, or complaint to any Person. But I desist from prosecuting this any farther, and return to my former *Argument*, as to the advantages which numbers of People bring to a Nation, and that is still the more evident, by considering, that where there are *Multitudes*, there will be also many examples of *Industry*, and consequently, there will be the effect of both, which is *Riches*, and *Honour*, and which will raise an *Emulation* in some, and an *Ambition* in others to be like, or exceed their Neighbours, and if the wisest of Men tells us, that under the *Jewish Commonwealth*, the poor Man was hated of his Neighbour; we cannot expect better *Entertainment* among *Christians*, than to have such also despis'd among us. Now *Contempt* is more provoking than *Hatred*, since that one is the Lot of the most miserable, proclaimed by the *Multitudes*, when the other is but the particular whispers of *Envy* against *Superiors*, and therefore will justly excite *Diligence*, and an industrious Care in the poor Man, to advance himself above the general disesteem of the World.

Fourthly, As it will increase the *Treasure*, so it will lessen the *Taxes* upon particular Persons. It may reasonably be imagined, (as already hinted,) That *few Years* will double the Inhabitants, if *Marriage* were enjoy'd; and consequently that which one bears now of the

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the charge, would be born by *two*: And yet though the *Subject* be lightned, the King's *Coffers* will be fill'd by the great increase of the Customs and Excise: For Multitudes of *Hands* bred up in *Arts*, and Employments, are in effect so many *Labourers* in the Revenue, every one bringing in something to the Common *Stock*, and all adding to the King's *Intrado*. A *Single Person's* Consumption of the Native Growth and Manufactories of the Kingdom, is little, if compared to that of a *Wife*, *Children* and *Servants*; and there is nothing which they wear, or eat, but pays a Tribute to the Revenue. That Treasure which is lock'd up in the *Coffer* of one Man, is a *Talent wrapt up in a Napkin*, but when dispersed for the Provision of a Family, is like that of the *faiſtful Servant*, return'd with a *seven fold Increase*. Those employed in Mechanical Arts will tell us, what Numbers may be employed, and what Profit may accrew to the Publick by the advance of a *Thousand Pounds* in Cash among *Artizans*; What pity is it then, that so many *Hundred Thousands* should, like the great *Mogul's Treasure*, be inclosed in Walls by such as contribute no more to the *Commonwealth*, than *he* that return'd to his complaining *Neighbour*, who had a numerous Family, and no Money to support them, and told him, *That God never sent Mouths, but he sent Meat*. To which the poor Man reply'd, *True; but God has sent all the Meat to your House, and all the Mouths to mine*. 'Twere to be wish'd that the *Rich Men* of the World did more consider their *Stewardships*; which if they did, they could not but remember, That *Wealth* is not a *Single Property*, but design'd for their *Fellow-Servants*; which if they could be induced to believe, and consequently that they were bound to disperse it, they would rather design a *Prosperity* of *their own* to receive their *Masters* Bounty, than have it forc'd from them by *Strangers*; for however, they may delude themselves, the duty is express, and

and positive in this case, that 'as their *own Hands*, and not those of their *Executors*, which ought to disperse those Provisions with which they have been entrusted by Providence; and were this done, Men would either by themselves, or others, increase a numerous Posterity in the World, which is a more lasting Monument than *Hospitals*, and *Alms-Houses*.

There is a memorable Usage in some parts of *England*, where the *Manufactories* are most considerable, as to the provision made by them for the *Poor* of each *Parish*, in the Management whereof they make this distinction, That where a *poor* Man has many *Children*, he is not allow'd to be in the *Poor's Book*, because they conclude that the *Children* are by their Work able to maintain the *Father*; contrary to the practice of most places, where they consider the *Parents* the more for their *Numerous Family*; and that shews the defect of not obliging all *Hands* to *Employment*; for where that course is taken, there we see *Children* no *Charge*, as in the case before us, for there they keep them from *five Years* of Age in some *Employment*, or other, which the *Church-Wardens* take care to see done in their *Respective Parishes*.

I shall name but two things more by which *Marriage* eases the Kingdom in its *Taxes*.

First, It does so by abating a *Charge* which is too common, of *Parishes* being put to the Expence of maintaining *Children left at Doors*; there will not be such frequent *Wind-falls* as now, when *Maids* will have as many lawful *Addresses* for *Marriage*, as they have for that which hinders it.

Secondly, 'Twill lessen our Publick *Charge*, in saving the Expence, which this Kingdom is expos'd to in sending out of *Money* to fetch, and maintain *Foreign Forces*, which is too plain a demonstration of our improvidence, in an *Affair* of the highest consequence, it seems, as if with the *Servants* under the *Lar*, we resolv'd

solv'd to continue *so for ever*, when we employ the Produce of our *Labours* to increase other Kingdoms, and at the same time neglect it in our own, but we might easily remedy this inconvenience, if our Streets had the *Blessing* of the Prophet, *Old Men leaning on the Staff, and our Children filling them.*

Fifthly, *Marriage* will prevent Diseases, and improve Health: I need not spend time to prove this, which our *Bills of Mortality* are too great an Instance of; They that please to consider them, will see how like the *Pestilence* that walks in darkness, that Disease which we disguise under the name of *Consumption*, sweeps away *Thousands*, and how our Votaries to *Venus* are Macerated, they that walk the *Streets*, must needs observe.

If we compare our *English Bodies* (which in former Ages were inferior to few in *Europe*) with the more Temperate *Suede*, and *Germans*, I mean, not as to *Bacchus*) the difference will be too apparent, in relation to what advantages a *Married* in preference to a *Single Life*, produces. The First, like the *Sober Traveller*, keeps a regular pace, and so spends the more time in his Journey, and preserves his Health, the later *rides Post*, which brings him sooner to his Journeys end, and that with *aking Bones*. The Health and Temperature of the Body, when under the Conduct of a straying Lover, is like to an Estate in the hands of a Prodigal, open to the attempts of every *Harpye*, for our extravagance is one day at the Court of *Bacchus*, and the next at that of *Venus*, where he can be no *Favourite*, if he comes with any reserve, and as his *Converse* meets with none to preserve him, so neither when he falls is there any to pity him; But 'tis otherwise with the *Married man*, whose House furnishes him with safer Delights, and his Wife and Children are as well a Guard to him, as he the instrument of their preservation.

Sixthly, *Marriage* will abate the profligate Lives and Conversation of men: He who was the greatest *Master of Nature*, and highest Transgressor, gives that *Character*, which shews those to be bewitching *Syrenes*, who destroy the unhappy Man, by whose artificial Inchantments he is so miserably insatuated, as sottishly to affirm, That *Stollen Waters are sweet*; but he knoweth not that the Dead are there, and that her Guests are in the Depths of Hell. Against which the same Authour prescribes this excellent *Antidote*: Rejoice with the wife of thy Youth. Such as doe so, are armed against the Assaults of lewd Debauches: The worst of Men revere *Vertue* in those they love, though they run retrograde themselves. Now he that marries makes that his choice, which is esteemed by the best Men. That which recommends a *Miss* is odious in a *Wife*; and we rarely find a Man so bad as to distaste his Wife for her *Vertue*: and 'twill then follow, that she must needs have some influence over him, either to reform or at least to abate a wild and unbridled Disposition.

There seems to be a *Spiritual*, as well as a *Natural Blessing* in *Marriage*; for though the Nature of Man is so depraved, that in all its choice of Things in this World, he makes *Vertue* the least Ingredient; so that in *Honours*, *Riches*, *Power*, *Friends*, and all the rest of the World's Inventory, *Vertue* makes not always a *Figure*; yet in the choice of a *Wife* 'tis the prime Motive. Is she fair, rich, witty, and not *vertuous*? Neither the *Wife* nor the *Rich* Man will make her his *Choice*: So then however, though he may not be a Possessor of those *Graces* himself, which all the good Man; yet having them in a *Wife*, they may, by her Example and Persuasion, restrain that Tendency which

Marriage Promoted.

ill Conversation often infects men with, and by this way a believing, that is, a *vertuous* Wife may (as the Apostle expresseth it in that of Children) *sanctify*, or at least *civilize* an *Husband*.

And as *Marriage* abates the Irregular Lives of Men, so it produces a *sober*, and well-disposed *Posterity*: Common Observation evinces the Truth of this; for we may observe it to be the *Mothers* first Care and Work to give the first *Rudiments* of *Christianity* to their Children; the next *Food* from the Breast their Ambition to feed the Child with is *spiritual*, and as soon teach them to say, *Our Father*, as to call on their *natural one*. How often do we see *Mothers* vie with their Neighbours in the *Infant Divinity* of their Children, in which they have not only the Praise of Men, but the Encouragement of a sacred Promise, *viz. Teach thy Child when he is young, and he will not forget it when he is old.*

The *Testimony* of that great King, which he gives of his *Mother's* Instruction, is very remarkable in Scripture, for his illustrating it with the Title of a *Prophecy*, which runs thus: *The words of King Lemuel, the Prophecy, that his Mother taught him; What, my Son! and what, the Son of my Womb! and what, the Son of my Vows!* Applicable enough to this Discourse in the following Advice, *Give not thy Strength unto a Woman.*

And as we have Sacred History for our Authority in this of the *Mothers* Practice; so want we not Profane, and may learn even from *Heathen* Institution, and Customs, the Advantage of a Matrimonial Education, as to which I shall not trouble the Reader with more than two or three Instances.

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First, Among the *Ancient Romans*, that of *Quintilian*'s complaining when they began to degenerate from that Education which their Ancestours used to their Children, who says, *That 'twas not so, when they took care that the Children born in lawfull Matrimony, were not brought up with hired Nurses abroad in the Houses, but in the Mother's Bosome, whose Honour consisted in her keeping the House, and looking to her Children:* They chose some Woman of their Kindred, who was well advanc'd in years, and of an approved and virtuous Conversation, to whose Government, under that of the Mother, were the Children committed; who took care that not an ill or lascivious word should be spoke in the hearing of the Children, and that no loose or unlawfull Exercises should be used by them in their *Sports and Recreations*. Thus far went *Quintilian*, from which I shall only remark the Distinction which the *Heathens* made between *vertuous* and *illegitimate* Issue; for he tells us, that all this Care taken for the Education of Children, extended only to such as were born in lawfull *Matrimony*. 'Tis noted in Story, as the Foundation of those great things done by *Julius Cæsar*, and *Augustus*, that their several *Mothers* were their early *Tutors* in *Vertue* and good Behaviour; and by using them to their own Conversation, kept them from hearing of idle, fabulous, and effeminate *Stories*, which poison the tender Souls of Children: And *Cicero* gives Reasons why 'tis the Duty of *Mothers* to be watchful in this particular, that so they may be (I mean the *Children*) fit for Service: *For*, says he, *we get Children not for our selves alone, but for our Countrey, that they may not only be delightfull to us, but serviceable to the Commonwealth.*

Marriage Promoted.

In *Sparta* the Children were educated by the *Ancient People* of the *City*, even the Boys were not admitted to any Recreation, but where some of the greatest Men were to be present, to keep them in *Awe*, that no lewd or vitious Exercise might be among them; all which shews, that *Heathen Governments*, as well as *Christian*, provided for the Establishing of their *Posterity* by regular Marriages, and those produced a sober Issue, improv'd by vertuous Education.

Seventhly, *Marriage* will bring these Kingdoms to Unity with one another, to Obedience unto the Laws of God, and Subjection to the Laws of the Land, whereas a loose and single Life lies in danger of Transgressing all of them. For the Disturbers of Government are usually those who decry Marriage among themselves, and invade it in others. These are the *Sanballats*, and the *Tobiah*s, who would destroy the City of God, and reproach the Builders; for so they are that increase the Church by a *Posterity* derived from the Ordinance of God in lawfull Marriage. Now if we look into the Afflictions of the Church of God, we shall find that both under the *Law* and under the *Gospel*, men of single, but profligate Lives, have been notorious as to invading its holy and religious Institutions, and accordingly 'twas affirm'd to be the Opinion of the Jewish Rabbies, that *Balaam* advised the *Midianites* to tempt the Children of *Israel* with their *Whoredoms* in the matter of *Peor*, and in the matter of *Cosbi*, a Daughter of a Prince of *Midian*: Now those that were most in the Transgression are thought to be single men, and so were they judged to be who forced the *Levites* Concubine, whom the Scripture calls certain Sons of *Belial*; and the Reason why they are thought to have been unmarried is, for that the *Jews* were

were stricter, and their Laws more penal against married than single Persons, transgressing upon this Account.

And as this troubled the Church under the Law, so did it after the Promulgation of the Gospel, the Apostle finding it among his *Corinthians*, whom he reproves in these Words; *It is reported commonly, that there is Fornication among you, and such Fornication as is not so much as named among the Gentiles, that one should have his Father's Wife*; and the Sentence which he pronounces in this Case, is to give such an one to Satan.

But to bring this nearer Home, we may now weep out this Saying of the *Israelitish* Woman, as was once sung on a better Occasion, Our Enemies to Marriage have slain their *Ten Thousands*, where other Enemies of the Church have slain their *Thousands*. For *Hereticks* and *Schismaticks* have not, by much, so weakened the Church, as profane and lewd Persons.

The first Broachers of Schisms are Men of Learning, and they are but few, and blessed be God, they are exceeded as well in Number as Learning, by pious Opposers.

Hereticks meet not with such *Legions* to follow them, as the Profane and Libertines do, who have a Title to the Name, as they have to the Possession of Swinish Lusts, and so may be called *Legions*.

But as to this Character, I would not be understood in general, so as to include all sorts of Persons; there are many (no doubt) of great Eminence, and those of Esteem among all Ranks of Men, who make a virtuous Choice of a single Life: Neither will I intrude upon those of the sacred Function, so as to restrain them within the compass of this Discourse: For although I cannot but dissent from the Church of Rome, in her indispensable

dispensable injunctions of *Calibacy* to her *Clergy*, which not seldom becomes a *Snare* to such as would live continually in a *Matrimonial State*; so on the other hand, I must needs commend the pious Practice of *some Men* in our *Church*, who espouse a single Life, to avoid the Incumbrances of the World, the more immediately to apply themselves to a better discharging the Duties of their Profession. This *Case* then not reaching our present Design, which is purely *Political*, and *Moral*, I shall not presume to determine it, either one way or other, by bringing it under any restriction; but rather leave it arbitrary and indifferent as I found it, and shall direct my Discourse to the Laity only, among whom such as are mov'd, by Devotion, to live singly, will not be unwilling to contribute their respective *shares*, towards the Encouragement of so National an Advantage, as is that of Marriage, though they cannot conform to it themselves; and as to the profligate Party, who not only look upon that, but upon all the *Laws of Religion*, and *Morality* as *Shackles* to their *Liberty*, 'tis fit that they should be brought under some *Rules*, as well for their particular Reformation, as for the general Interest of the Kingdom; and this brings me to what I proposed, That *Marriage* will reform the Mischiefs of the Debauch'd, and bring these Nations to a regular and quiet *Temper*: For a *Family* is the *Epitome* of a Kingdom, and it naturally resolves into a Government, which cannot subsist without *Rules* and *Order*; so that even the extravagant, who, like the *Beast of Prey*, ruffles and delights in Disorder Abroad, will take Pleasure to be quiet in his *Denn*; he makes a Tumult in a *Tavern*, but will not endure it in his *House*; and so far at least *Marriage* will reform him, as to set him sometimes in order, whereas when he is at large, his

his Time is alway taken up with *Companions of Noise* : But the Advantage of a Conjugal State is yet more than this, the Converse of a *vertuous Wife* may, and oftentimes does take off the unwarrantable Delights of a *single* and debauch'd Conversation.

And as *Marriage* does all this, so it goes farther, by leading a Man to consider, that there can be no Assurance, no nor pretence of Obedience from a *Wife*, *Children*, or *Servants*, but under the protection of the Government we live under ; so that, perhaps, he that was before an *Enemy to Authority*, is now, by becoming a *Party* (as that he will have in his *Family* will make him to be) a *Convert to that* in the *State*, which he expects to be *Master* of in his *House*.

Farther, as this makes him a *Profelyte* to the *Publick Laws*, and *Magistracy* of a Kingdom, so it initiates him into the *Society* of a sober Neighbourhood, and Relations, which, by *degrees*, wean him from his misled *Companions*, whereof there are numerous Examples in the World ; after this comes a Delight in his *Children*, which brings a prudent *Care* of providing for them, though not such a *Slavery* as some would make them believe, who are bred up to nothing, but like *Birds of Prey*, always upon the *Wing* to catch the increase of *others* honest Industry.

But he that is thoroughly conversant in the warrantable Affairs of a provident Life, will find them a Recreation, if compared to the intemperate *Wastes* of that, which Men of Pleasure call the Enjoyments of this World : And here I leave the reformed Man in the true Possession of *secular* Enjoyments ; which being rightly employed, help him forward to greater, to those which are *eternal*.

But

But that which would most conduce to a Reformation by *Marriage*, must be preventing of that growth of Debauchery before-mentioned ; and that by taking up in the way the Youth in the Kingdoms, by an early *Marriage*, before they become of that *Society*, who leave the Paths of Uprightness.

'Tis easier to prevent than retrieve a Mischief ; and in transgressing with *Women*, if we believe the wisest of *Men*, he tells us, *that none who go unto her return again ; that is, few do*, if they have drank deep of those *stollen Waters* : The same *Author* advises the young Man to rejoice in the Wife of his Youth : They who doe so, are in *Armour* of Proof ; they are encompassed with *Walls* of Love, than which no Fortification is stronger, or more impregnable ; an ample Testimony whereof *Vives* gives us in his Book of a *Christian Woman*, so agreeable to this Subject, that I shall here relate it at large.

I remember, (says he,) that I heard it reported when I was a Boy, that in a City of Spain the young Men abounding in Wealth, gave themselves up to Recreations, Plays, Games, Dancings, Feastings, Musick, Idleness, and Love, which took them off from all noble, and honourable Studies, and Exercise, to the great grief of the ancient Men of the City, who fore-saw such Courses would bring their City to Ruine, and their State to Destruction : This Consideration put the Senators upon divers ways, to preserve their City from the Misfortunes they so justly feared ; and after several Consults, came at last to this, That they observing the young Men were so much led by their Wives, they resolved the old Men should acquaint their Daughters with the Danger which their City was in, by the loose and voluptuous Lives of their Husbands ; and that if a speedy Change
was

was not wrought upon them, their City and State would come to Ruine ; the old Men, who now supported the Government, could not live long ; and then they (speaking to their Daughters) who now lived in all the Affluence of Spain, would be Slaves to their Enemies, or Beggars among their Friends ; they therefore advised them to be constant in their Persuasions to their Husbands, to leave off their Feasting, Games, Plays, &c. which they might prevail in, if they refus'd to go to such Diversions themselves ; but if they were forced to them, then to frown upon the Players, Feasters, and Gamesters, and to turn their Backs upon them, and only shew Respect to the Grave, Sober, and Wise, telling their Husbands, it was only such who could preserve their City and State from Destruction ; and that those Gamesters, and Men of Pleasures, were the Dishonour and Shame of their State : This Advice was given by the old Men, and so well put in Force by the young Ladies, that in a short time the City was the most famed of any in Spain, for the Government of it by the young Men, who in all things exceeded their Ancestors : Thus far *Vives*. Which to bring home, shews the Advantage which Marriage has on Youth : Had these young Men been in the Embraces of Harlots, the Senators of the City could not have had that Influence over them, which they had upon their Daughters ; nor would it have been for the Interest of lewd Women, to have abated their riotous Living, which is the only Fuel to maintain unlawful Flames.

The same we may see every Day among us ; 'tis such as set no Bounds to their Lusts, who are extravagant in their Expence.

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Now if our *Young Men* were inclosed by early and lawful Love, then they would be under the Conduct of Grave and Regular Men; for though their *Counsel* may sound rough from an hoary Throat to *Young Men*, yet a *Daughter* has usually a tenderness to a *Father*, that receives with Affection his Advice, and that from her may be accepted as the *voice* of a *Nightingale*, which perhaps before was as ungrateful as the *croaking* of a *Raven*: But to save Words, if the Temptations of ill *Women* so prevail, to the prevaricating of Men, it seems the best *Antitode* to use the same in a *vertuous* way. The *Virgin-Gentleman* may then answer the *Syrene*, that he has made a *Prior* Assignment, and then she must be so Courtly as not to intrude, nor ever will, where she finds *Virtue* standing in the way; and as this will banish *Female Temptations*, so will it expose to publick shame, and reproach, those few *Votaries* to *Venus*. The time has been, when in these Kingdoms, that *Sin* appeared like a *Monster*, rare, and affrighting to the People, then we had *ten* Lamentations for loss of Love in *Vertuous* Pursuits, for one *Martyr* to unlawful Embraces; whereas now we have just the contrary, their Numbers are such, that they must be treated (as indeed they are) like a *Foreign Enemy*, not an home-bred *Traytor*; but if that *old* fashion of *Wives* were renewed, the modish Man of Love would be so singular, that he must, if but to suit the general *Humour*, have a *Wife*, and then by consequence must, at least, in outward Conformity, be demeanable to the *Laws* of *God* and *Man*, and then our *Coffee-Houses*, and *Plays*, would not abound with *Champions* for all licentiousness, it is such as have no *Property* of their own, who cry up that which may destroy it in other Men: But if Men were early engaged

gaged in the Common *Interest* of the Nation, as *Marriage* makes Men to be, then every Hand would be employed to improve and defend it; and how that may be done the *Seventh Head* is to demonstrate, to which I am now come.

Which is my submission to better judgments in such *Rules*, and *Methods*, as will oblige Men of all *Qualities* to conform *one way or other*, so that the Kingdom may be improved by inforcing this to Practice,

I presume it will not be denied that our Numbers would be much increased, if Marriage were more early and generally embraced among us; I cannot ascertain the Numbers that are wanting in this matter; but it might be known, if our *Bills of Mortality* mentioned who dyed unmarried from *one and twenty of Males*, and who from *fifteen of Females*, and I doubt it would be near a *Third* of those that dyed from that Age, of which perhaps not *One in Ten* but are left *single* out of necessity, not choice, only for want of Fortunes, and all these might be provided for out of the Mulcts laid on such as neglect *Marriage* by their own choice.

These being Men of *real*, or *personal* Estates, neglect *Marriage*, either because they indulge themselves in *loose* and unbounded injoyments, or because they meet not with overgrown *Fortunes* to increase their own; if they be under the first *Qualification*, it seems a less punishment, than their fault deserves, to commute for *Money*; and if the *second*, then it is but reasonable they should help others that have no Fortunes, out of their straits, who for want of Fortunes, not Choice, do not Marry, whom they reject for that they think they have not enough, though it be too great for others, and refused by the *Women*, for the same reason, they are refused by *Men* themselves. That

Common Proverb is fatally verified in this Age, that *Money is the root of all Evil*, when it hinders the greatest *Blessings on Earth*; so were Children accounted in the best of times.

We do not find the *Patriarchs* chaffering for *Portions*: *Isaac*, that was so great an *Heir*, (as that his Father out of his own House did raise *three hundred and eighteen Men, born in his Service*,) was at the charge of sending for a *Wife* without a *Portion*; and *Jacob* with *fourteen years Service* purchased his: As the World increased in *Money*, so it did in this Sin, and both united to hinder the *Ordinance of God*, turning the Command of *increasing and multiplying Men*, into *increase and multiply more*, of which we may say, as it was in another case, though much to the same purpose, *in the beginning it was not so*.

There are some now living in these Kingdoms, that remember when *Money* was the least part considered in *Marriage*, when that *Summ* would have been thought a *Fortune* for a *Lord*, that is now despised by a *Merchant*; yet then there were few dyed without *Posterity*, and as few dyed for want, or that which is worse, liv'd like *Beasts of Prey*, on the labours of others.

And *Money* brings a *Plurisie* upon the Kingdom, it distempers the *Body*, and if the *Blood* be not drawn out will destroy it; for such will be the consequence of hindring the *increase* of the Nation; and it might perhaps be better for these Kingdoms, if the *Treasure of Coin* was less, for that the prodigious *Fortunes* of some, put others upon hindring *Posterity* in their *Families*, that one of them might arrive to the *Disease* (I think it a more proper Name than *Greatness*) of his Neighbour, a wild *Choice*, that covets *Aer*, rather than *Substance*, and will have (perhaps his *Envious*) Neighbour,

bour, to say, there is a *rich* Family, but wants an Heir. If those that are overwhelmed in *Covetousness* and *Ambition*, which are inseparable from *each other*, would employ their reason, to find out a way to satisfy themselves, the best *expedient* would be to enlarge their Posterity; this might afford them a likely prospect of becoming *Fathers* to an Eminent *Divine*, *Judge*, or *General*; but such we oftner find to be the off-spring of *Middle Families*, then the *single Darling* of a *Miser*, who, as a judgment entail'd upon his *Father's* Avarice, is generally by so much the more extravagant, by how much he is the *heavier laden* with the *Bags* of his *Progenitor*.

'Tis strange to see a *Country* not half Peopled, and yet *thousands* to want subsistence of their own; but 'tis more to be wondered at, if we reflect upon the *riches* of the Kingdom, and find them to be *ten times* as much, as when there were *twice* the *People*, and all those in a decent way of living.

There was not that necessity in those *days*, when most *People* Marryed, to give security to *Parishes* that their *Children* should not be a *charge*, as now there is, when so few *Marry*; and the reason of all this is plain, the *riches* of the Kingdom are ingrossed into particular *Hands*, who take care more to increase their *Substance*, than *Posterity*; or else employ it in that way where they can have none; and the mischief lies not only in the *Practice* of those of greater *Quality*, but in their *Example*, which influences all *Degrees* of Men under them.

Man is naturally *Ambitious*, which the very outward *Garb* does sufficiently shew, and wherein the meanest (as far as their abilities will extend) follow the *fashion*; and this infirmity is not only demonstrable in
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this case, but also in their several *manners* and *designs* in the World, and therefore observing their *Superiours* to neglect *Marriage*, so will they do also, on purpose to assume a greater liberty to themselves, in imitation of those above them; and so also Men of *immense Fortunes* forbear *Marriage*, because they light not upon such to Match with; the lesser Men do the same in proportion, they meet with those that are equal to their pretences in the World, and so go out of it, as unprofitable as they came in, priding themselves whilst they live with that Name, which the wisest *Heathens* thought ignominious, viz.) a *Rich Bachelour*. I confess, of all the Customs that are in that Famous City of *London*, none seems so unaccountable as the *Honour*, and *Place*, which they give to those *Courted Offenders*; the *Heathen Law* before-mentioned might be thought more justifiable; and would it not add more to the *Cavalcade* of that Renowned City, to see *thousands* of their *Livery* added to their *decent Numbers*, than to have a *few Gentlemen* walk as *Heralds* to Avarice, which they may be judged to be, when I hope they will Pardon the *Censure*, seeing it reproves not *Men*, but *Faults*, which as they leave, have double Honour; they are entitled to that *Station* for being only *rich* to themselves, filling their *Coffers*, but adding nothing to the *Common-Wealth*; and so it is, if rightly understood: For thus the most mighty Man of Wealth adds nothing to the Kingdom, and is no more than the *Box* at *Play*, which *tricks* up something out of every Man's misfortune, but brings in nothing to the *Game*; nor do the rich in the Kingdom add to the *Common-stock* more than as the *Sea*, which when it *Ebbs* to one, it *flows* to another; 'tis then plain, that the *Man* of *Sons* and *Daughters*, is a better
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Common-wealths-man, than the *Lord of Land and Treasure* who has *none*.

But to return to the *Argument*, which I insisted upon before this Digression, *Rich Men* inforce the *meanest* to imitate them for *two Reasons*.

First, The *single Lives* of the *Rich* hinder the Employment of the *Poor*; not only their *Treasure*, but their *Posterity* is locked up, both which, if dispersed abroad, would give Opportunity for the *Poor* to gain by them; 'twas formerly here (and is yet so in some *Parts* of the *World*) the *Badge of Greatness* to employ *Numbers of Men*, and then it was that the *World* increased; but whilst the *Rich* neither augment their *Posterity*, nor disperse their *Treasure*, it cannot be expected that our *living Stock* should improve more than our *Herd*s without *Pasture*.

Secondly; The *poorer sort* do not hazard themselves in *Marriage*, because they hear the *Reason* given by a *Set* above them, namely, that they have but *little* in the *World*; and those who have much more than they, do not marry for Fear of *Want*; so that if that be an *Argument* for those that have something, 'tis more so to such as have nothing. Thus we see how the *Disease* disperses it self from the *Head* to the *Feet*; the way then to make the *Stream* run free, is to clear the *Fountain*, and so I come to the *Modus* of the Proposal, in reference to which I shall not repeat, but refer the *Reader* to the *fourth Head*, shewing what has been done in other *Countries*, parallel to what I have now to offer, and that is,

First, That a *Statute* might be made, obliging all *Men* from *One and Twenty Years* of *Age* to marry, or in Default to pay *One Eighth Part Annually* of their *Yearly Income*, if they be *Men* of *real Estates*; or

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Marriage Promoted.

One Eighth part of the Interest of their Personal Estates, if it amount to One Hundred per Annum of Real; or to Four Hundred Personal, as it shall be valued by Men appointed for that Affair, and the same to be paid by all single Women, who have their Fortunes in their Hands, after that they arrive to the Age of Eighteen; and the same to be paid by all Widowers, and Widows who have no Children, the Widowers not to pay after Sixty Years of Age, nor the Widows after Forty, and all these Payments to continue as long as they are unmarried.

And because that *young Men* are often kept from *Marriage* through Default of their *Fathers*, that the same *Multā* shall be laid on the *Father's* Estate, as if it were the *Son's*.

This Money, so raised, to be disposed in every *City* and *County*, as they shall see fit, for *Portions* to *young Maids*, who are under *Forty Years* of *Age*, and Care taken that it be expended every *Year*, so as no *Bank* to be kept; and that no *Portion* be ever given to any, who have been debauch'd, with such other *Rules* as the *Parliament* shall prescribe.

I'm sensible, that some may be apt to raise *Objections* against this Proposal; which to save the *Trouble*, both of naming, and answering them, I think, this Reply may serve for all, That there can be no particular *Injury* done in this Matter, which can stand in the least Competition with the Consideration of such a *Publick Good*, as both reforming and peopling of a Kingdom will necessarily amount to: But however to answer the main *Objection*, which will naturally be made by those whom the *Law* will reach; and which indeed is the *Crime* intended to be punished, namely that of *forcing* out their *Money*.

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As to this, they will say, that 'tis an *heavy Tax*, and the more unreasonable, seeing that 'tis a *Force to Nature* to oblige *Marriage* at a *Day*, or to pay *Money* for keeping of that which a *Man* is *born* with, and that is *Freedom of Choice*, which, perhaps, a *Man* may not meet with, by the *Years* of *Twenty One*.

To this, I *answer*; *First*, That 'tis so far from being an *heavy Tax*, that it can be hardly thought one at all, in Regard that it goes not out of the *City* or *Country*, neither does the Government intermeddle with it.

And *Secondly*, as it goes not out of the *Country*, so it rarely goes out of the *Family*: There are few of the *best Quality*, but that have some *poor Relations*; and they may meet with *that* which their *Relation* gives, as an Addition to their *Fortune*, and so may be prefer'd: It can hardly be supposed a *Grievance*, or *Loss* to any, but to one *sort* of *Men*, and their *Numbers* must be small; that is, such as have no *Kindred*, if there be any such, they must give or pay this *Mult* to *Strangers*; and were their Payments *double* to others, it were no harm, for 'tis only making them *Executors* to *Charity*, instead of *Bankers* to *Penury*.

The *Wisdom* of the *Nation* thinks no *Tax* too great to secure our *Lives* and *Fortunes*, and no reasonable *Person* will find Fault, if he pays more than in this Case is propos'd for *One Year's Tax*; and besides if it be well consider'd of, 'twill be found that this *Mult* for not *marrying*, is to the same intent with the *Tax*, that of preserving the *Kingdom*: The one is for securing of the *Numbers* which we have, the other

is for the *same*, with the Advantage of adding to them; and there is yet more to be said for the latter, that none are oblig'd to *pay*, but *Transgressors*, who make it their *Choice*; but in the *Tax* of the Nation the *Innocent* pays for the *Noceat*; he that has *Wife* and *Children*, *pays* equally with him that has *none*: As to that part of the *Objection*, that 'tis a Force to *Nature*, 'tis not often found that Men of *Twent One Years* of *Age* think themselves *too young* for *Women*, and may more easily be fixed upon lawful Love at those *Years*, than when they have been more conversant with *Women*; but suppose, that to satisfy their Curiosity they stay a *Year* or *two*, or longer, and during that Time pay the *Mulct*; Is it not more reasonable that they should pay for the *Damage* which they do the Kingdom, (for so it is to hinder its *growth*,) than that they should do it, and yet make no *Réparation*: In this they do no more than a *Parishioner* in his *Parish*, for if he thinks not fit to go to the *Watch*, he sends *one* in his *Room*, and *pays* for it; so that *Gentleman* who is not minded to *marry*, let him *pay* for one who *will*, and then he performs the part of a good *Common-wealths-man*; and which is more important, of a *charitable Christian*, in preferring such, as *too* often *mis-carry* both in *Soul* and *Body*, for want of a *Fortune* to advance them in the *World*. Nor can this *Payment* of *One Eighth* be accounted a *Charge*; for if it fall upon a great *Estate*, 'tis an *Advantage* to the *Payer*, seeing that if he designed to live agreeably to his *Fortune*, his *Expence* must be much *greater* with a *Wife*, than whilst he continued *single*; so then he parts but with a little of that which he saves, by not *marrying*; and
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if this *Payment* happens upon Men of small Estates, who forbear *Marriage* on purpose to grow rich, then 'tis but a reasonable *Tax* upon their *Gain*.

I have heard of a *Custom* amongst those worst of Men, the Irish, which might teach us *Charity*, and that is, before their *Daughters* are thirteen years of age, they go about among all their Friends and Acquaintance, taking the young Girle with them, to shew that she is capable of *Marriage*. This is accounted sufficient Intimation to their *Friends* to understand their Design, and therefore they need do no more, but are immediately answered with what they can spare, which is commonly in *Cattel*, for they have little *Money*. This I have heard is a frequent Practice amongst them at this day, and so general, that a poor Man, who may not be Master of six Cows himself, will commonly get twenty for their Daughters, and make no Provision for their Sons; by which means the Daughters seldom stay till *fifteen*, and the young Men marry the earlier to get themselves a Stock of *Cattel*, which they are sure of with a Wife, and the effect of this early Marriage is plain in the Increase of that People, who were so destroyed by their last Rebellion, which *Cromwel* subdued, that 'twas thought that there were near as many *British* Protestants in the Army, together with such as remained at the end of the War, as there were Irish Papists in that Kingdom, when the rest of the Natives were exported; and yet at the beginning of this *Rebellion* there was not thought to be one *British* Protestant for ten *Irish* Papists; and it has been observed by some curious men who have made Enquiry and Observations upon it, that in thirty five years time, there has been three

times the number of Children from one Irish couple, than has been from an English Marriage at the same time, and this in several Instances, which may be probable enough; for supposing that this Irish Marriage produced a Daughter married, and she a Mother in sixteen years, (they say tis common in fifteen;) she again may have a Child at the same age: So then in thirty two years here is a third Generation; by which means there may proceed from one *Woman*, in thirty five years, above thirty Children; whereas, allowing the *English Women* (who perhaps marry not till two or three and twenty) to be equally fruitfull with her, there shall not be ten in that time. By this means we may plainly see the loss of a Kingdom by the Neglect of *Marriage*; for 'tis easily made out, that after the rate of thirty Persons increase in the space of thirty five Years, there will be *three Times* that Number in five Years more; and so the Irish gradually, by their course of *Marriage*, must have over-run these Kingdoms, if the English persisted in their Omissions which the Irish prevent by their own *Customs*. And might not the same be done among us in a more regular way by a *Law*, such a one as perhaps would meet with a more general Acceptation, than any of those which our Days have produced; since this would be a *Donative* to the greatest part of the Kingdom, and *Generations* to come will bless the Men who made it. This may be truly said, *to be throwing our Bread upon the Waters, and receiving it again after many days*. These Kingdoms in their most happy days never saw a *Law*, which made that immediate Provision for the meanest Soul in it, as this will do; for 'twill set the Captive free, whereas many are now born who have reason to

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continue the Lamentation they sound out at their first Entrance into the World: Our greatest Charity for the poor is at most but to keep them so; but this will be cloathing them with *Wedding Garments*, and every Corner of the Land will rejoyce with *nuptial Songs*, and undoubtedly if it be a *virtuous Act* to relieve the *Poor*, this must be greater to provide for them for the present, and to prevent it in their Posterity. Nothing fills our *Streets* more with *Poor*, than the *Issue* of unlawfull Beds; and although it may not appear so in a direct Line, for that many labour under that Misfortune who are the Off-spring of honest Parents, yet their *Necessities* may have risen from the *Extravagancies* of those above them, who have disabled them from living, and whose labours have been devoured by the Expence which their Debtors have contracted by accompanying with lewd Women.

And as this Provision for *early Marriage* will replenish the Kingdom, and provide for the *Poor*, so will it be the onely infallible Means to put a stop to that Sin which, like the *Frogs* of *Egypt*, croak in all Parts of the Kingdom.

We are more affected with *present* Loss than *future*, so degenerate are our Natures, that most Men do now what our *Saviour* complained of, *follow him for the Loaves*. 'Tis reasonable then to believe, that a *Reward* here may prevail, where the *Promise* of it in the *future* does not, when Criminals to this *Benevolence* (as *Transgressing Women* will be) shall be excluded from any part in it, there will be few Offenders, the *Hopes*, nay, *Assurance* of *Marriage* will arm them against the Assaults of Hell, when they rob them of their Enjoyments here, as well as hereafter; and when Men are thus

thus debarred from intemperate *Draughts*, they will seek such as are *vertuous*, and then those *Hours* which are spent in *Riot* and *Wantonness*, will be employed in more pleasant *Converse* with a *Wife* and *Children*, the Production of which will fill the *Vacant spaces of the Kingdom*, and then, and not before, Complaints will cease, that the *Land is emptied of its Inhabitants*, and burthened with the *Fruits of the Earth*, for want of Mouths to consume it.

The *Government* will not then be put to rack their Inventions how to make *Taxes* easie to the People, nor they how to pay them; for that is a Burthen to one which will not be felt by three: This *mauring* the *Root* would encrease our *Store* more than *pruning* the *Branches*.

It might raise an Enquiry, not easie to answer, how it comes that Men employ their Studies, and raise their Fortunes by Inventions how to destroy Men, and none are framed for, nor employed in prescribing Rules to increase them. It might be thought that the *Pale Horse* in the *Revelations* was come into the World, to kill with the *Sword*, and with *Hunger*, and with *Death*, and with the *Beasts of the Field*. Our Ears are filled with the Noise of *Wars* through the *Christian World*, and the *Paths* of Destruction seem to be cut out, Is there not then Reason to make Provision for *Stores*, when we may fear our Expence exceeds our Increase? And since we cannot be exempt from the *Calamity* of *Europe*, that yet we may, agreeably to the Privileges those Nations enjoy above any in *Europe*, exceed them in our *Care* for *Posterity*; this would make our *Royal Pare* more glorious than all their *Predecessours*, and us a great and happy People, and divert that Judgment of the

the Royal Psalmist, The Fire consumed their Young Men, and their Maidens were not given in Marriage: And then the Blessing given in the Close of that Psalm to David, would be conferred on ours, So he fed them according to the Integrity of his Heart, and guided them by the Skilfulness of his Hands.

F I N I S.